LITERARY SUPPLEMENT
TO THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Reviews.

Theological Essays. By FREDERIC DENISON MAURICE, M.A., Chaplain of Lincoln's Inn, and late Professor of Divinity in King's College, London. Cambridge: Macmillan and Co.

The Concluding Essay and Preface to the Second Edition of Mr. Maurice's Theological Essays. Cambridge: Macmillan and Co.

The Unity of the New Testament: a Synopsis of the First Three Gospels, and of the Epistles of St. James, St. Jude, St. Peter, and St. Paul. By FREDERIC DENISON MAURICE, M.A., Chaplain of Lincoln's Inn. London: J. W. Parker and Son.

WE should be more than willing, if the space we have at command permitted it, to attempt a general review of Mr. Maurice's publications, from the "Kingdom of Christ" down to these, his latest works, of which we here give the titles; with a view of showing the entire unity of the thought which, in various forms, and contemplated under various aspects, pervades them from first to last. In all his growth there is no transformation; but the same form of personal conviction and religious life, preserved symmetrically in the increase of knowledge and the extension of experience. In all the enlargement of his views and the unfolding of his principles, the same truths are central to his whole development. We are aware that it has been the fortune of some of his works to gain almost universal approval, while others have provoked opposition and displeasure. But we are unable to perceive the justice of this different reception, or the grounds of the distinction; for it seems to us that the identity of the views maintained in them all is such, as to reduce preference between them to a matter of feeling or literary taste, and to exclude antagonism, if general assent be once given, on the score of fundamental positions and ruling purposes. For our own part, the objections we take to one of Mr. Maurice's books, we take to all, with difference of intensity only in objecting; and the merits we ascribe, or the assent we yield, in the case of one, we also freely give to all, with scarcely a distinction of more or less.

In some quarters, we conceive, there has been a failure in understanding and appreciating the essence of Mr. Maurice's teachings, either *formerly* or *now;* and hence the alternating sympathy and outcry, praise and condemnation, with which he has been greeted. If not, it seems that, to some, principles when *stated*, have a danger which does not belong to them when only *implied*, although they may then underly and bind together all the specific truths asserted and admitted: or, that principles when *applied* to theology and life, are capable of denial, although the legitimacy of their deduction has been previously established and acknowledged. But we suppose the answer may be made, that Mr. Maurice's writings are too obscure and misty, for it to be easy always to detect his meaning, or to be on one's guard against the admission of positions, which, if more clearly indicated, would have been at once assailed rather than admitted. There may be some truth in this; for almost every one complains that Mr. Maurice is obscure. We cannot, however, make up our minds that the obscurity belongs to the thoughts themselves; or that Mr. Maurice sees only dimly and confusedly what he would represent to others. But it *does* seem to us, that it is to be attributed partly to his resolute adherence to older forms of thought, into which he imports a new or modified meaning; and then makes combinations which their older significance would not permit, though his own meaning and intent justify and demand them. Readers to whom he has not been a *study*, are not prepared for this process, and lose themselves in its unlooked-for results. And another reason of the obscurity charged is, that Mr. Maurice is really so intimately acquainted with the historical antagonisms to his views, and has such an insight into possible objections, and is so determined to be fair to all opposing tendencies of opinion, that he probably feels himself, when thinking and writing, to be surrounded with a crowd of disputers, deniers, and inquirers; and so writes, as his inward eye glances from the one to the other, what may be necessary for the conviction or persuasion of each, without intimating to his readers, who are conscious of no such company of hearers and parties to the discussion, how the subtle turns, nice 'modifications, and episodical movements of his thought are arrived at, or what particular requirement they are intended to meet. We may be wrong; but the more we have read Mr. Maurice, the more have we felt this to be something like the case; and the more have we found him clear and fair, and worthy of our faith and reverence.

The task we propose to ourselves, with reference to the volumes before us, is simply an expository and not a controversial one. The "Theological Essays" are now in a second edition, and have already excited so much discussion, that we may fairly presume most of our readers who take an interest in such matters, to be tolerably well acquainted with them. Their peculiar merit is, that they gather up into wholes, more or less complete, the author's views, scattered throughout his numerous volumes, on the principal subjects in theology and religious life; and that they thus express, coherently and distinctly, his mature thoughts on these several questions. They are not, strictly speaking, on Theology, but rather, Religion. They are not scientific discussions; they have no formal character; they are not intended to be exhaustive of their respective topics. They are really *Practical* Essays on Theological subjects — free and conversational, while elaborate and profound. This practicalness is seen in every page. Speculation, theorizing, dogmatizing, there is none. The nearness to life, the immediate contact with the soul in its struggles and sorrows, the direct power over the heart and conscience, which mark the whole book, are its most noteworthy and valuable characteristics. If one thing be more evident than another, it is, that the author has come forward neither to defend favourite theories of his own, nor to assail the dogmas of his church or of common Protestantism; but under the constraint of conscientious conviction, in a spirit of profound reverence for the truth of God, and in earnest love to his fellow-men, to speak the words he honestly believes to be necessary for his generation, and to show to sincere inquirers and faithful thinkers everywhere, what he himself has deeply felt to be, to a sinful, struggling, questioning soul, the "glorious Gospel of Christ, the image of the invisible God." The reader may dissent even more than he agrees; may think many parts of the author's teachings incomplete, and others to have questionable tendencies; but it is almost impossible for a true-hearted man to refuse him affection and deep respect. In giving to the "Essays" a direct bearing on the opinions of Unitarians, and on the difficulties of some amongst them who are seeking a truer and profounder realization of Christianity and the spiritual life, Mr. Maurice has done such a service to the perplexed and half-believing, and to the almost foundered misbelieving of our own time, as ought to be acknowledged with gratitude by us all: while, by those to whom he specially speaks, it will be felt that he has comprehended their peculiar obstacles and dangers, has greatly smoothed and enlightened their path, and has reached out to them a strong hand, by which they are helped onward to the attainment of a higher truth than they knew before. We are persuaded, that it is by such minds, that the fitness of the book will be most understood, and its value most deeply felt. But we confess, that we can scarcely think Mr. Maurice's views will form the last conclusions and settled rest of many: powerfully directive as they undoubtedly are, they rather lead up to points of observation and inquiry, than furnish the satisfying results of observation and full answers to inquiry; and deeply as they have stamped themselves on the better order of minds in our day, it seems to us that something more positive and scientific must still be demanded.

It is impossible for us to follow Mr. Maurice from essay to essay of this volume; and we therefore select only two or three for brief remark. It has been charged against Mr. Maurice, that he is without the sense of sin, and makes no provision for it in his theology. The allegation would seem to be answered by the following passage on the Conviction of Sin:—

"At some moment, it may be when I am full of sorrow, it may also be when I am full of energy, and am set upon a distinct and decided purpose—I may be forced to feel; *I* did this act, *I* thought this thought; it was a wrong act, it was a wrong thought, and it was *mine*. The world about me took no account of it. I can resolve it into no habits or motives; or, if I can, the analysis does not help me in the least. Whatever the habit was, *I* wore the habit; whatever the motive was, *I* was the mover. At such a moment there will rush in upon me a multitude of strange thoughts, of indefinite fears. There will come a sense of eternity, dark, unfathomable, hopeless, such as I fancied I had left years behind me, amidst the pictures of my nursery. That eternity will stand face to face with me. It will look like anything but a picture; it will present itself to me as the hardest, driest reality. There will be no images of torture and death.

"'*What matter where, if I be still the same?*'—this question will be the torture: all death dies in that. Yes, brother, such a death, that I shall gladly fly from it to any devices which men have thought of for making their gods gracious, to any penances which they have invented for the purpose of taking vengeance on themselves. These are all natural—oh, how natural!—there is not one of them which the coldest, most unimaginative man may not have coveted; there are few which, in certain moments of confused, restless anguish, he may not have believed would be worth a trial. And why? Because anything is better than the presence of this dark self. I cannot bear to be dogged by that, night and day; to feel its presence when I am in company, and when I am alone; to hear its voice whispering to me,' Whithersoever thou goest, I shall go. Thou wilt part with all things else, but not with me. There will come a day when thou canst wander out in a beautiful world no longer, when thou must be at home.'

This vision is more terrible than all which the fancy of priests has ever conjured up! He who has encountered it is beginning to know what sin is, as no words or definitions can teach it him. When once he arrives at that conviction, 'I am the tormentor—evil lies not in some accident, but in me,' he is no more in the circle of outward acts, outward rules, outward punishments; he is no more in the circle of tendencies, inclinations, habits, and the discipline which is appropriate to them. He has come unawares into a more inward circle—a very close, narrow, dismal one, in which he cannot rest, out of which he must emerge. And I am certain he can only emerge out of it when he begins to say, 'I have sinned against some Being—not against society merely, not against my own nature merely, but against another to whom I was bound.' And the emancipation will not be complete till he is able to say, giving the words their full and natural meaning, 'FATHER, I have sinned against *Thee*.'"

Let us now proceed to the essay on Atonement. Mr. Maurice thus describes the ordinary theory of Atonement, and the objections to which it is liable:—

"I admit that there are grave and earnest protests against what is called the Protestant doctrine of the Atonement. 'You hold,' it is said, 'that God had condemned all His creatures to perish, because they had broken His law; that His justice could not be satisfied without an infinite punishment; that that infinite punishment would have visited all men, if Christ in his mercy to men had not interposed and offered himself as the substitute for them; that, by enduring an inconceivable amount of anguish, He reconciled the Father, and made it possible for Him to forgive those who would believe. This whole statement,' the objector continues, 'is based on a certain notion of justice, what God ought to have done, and what he has done. And this notion of justice outrages the conscience to which you seem to offer your explanation. You often feel that it does. You admit that it is not the kind of justice which would be expected of men. And then you turn round and ask us what we can know of God's justice; how we can tell that it is of the same kind with ours? After arguing with us, to show the necessity of a certain course, you say the argument is good for nothing; we are not capable of taking it in! or else you say that the carnal mind cannot understand spiritual ideas. We can only answer: We prefer our carnal notion of justice to your spiritual one. We can forgive a fellow-creature a wrong done to us, without exacting an equivalent for it: we blame ourselves if we do not; we think we are offending against Christ's command, who said, 'Be ye merciful as your Father in Heaven is merciful,' if we do not. We do not feel that punishment is a satisfaction to our minds; we are ashamed of ourselves when we consider it is. We may suffer a criminal to be punished, but it is that we may do him good, or assert a principle. And if that is our object, we do not suffer an innocent person to prevent the guilty from enduring the consequences of his guilt by taking them upon himself. Are these moral maxims in our case, or are the opposing maxims moral? If they are moral, should we, because God is much more righteous than we can imagine or understand, attribute to Him what we should consider a very low righteousness, or unrighteousness in us?'"

There is such a theory of Atonement as is described in the first part of this extract, and it is open to, and refuted by, the objections urged in the latter part. It *may* be the theory common

among Evangelical Churchmen. But among Protestant Dissenters—by far the largest section of the religious world in which Mr. Maurice supposes it to obtain—if it prevails at all, it is as an occasional gross form, arising out of the want of clear ideas, of an infinitely less objectionable theory;—that as a lawgiver, God *cannot* forgive unconditionally; and that the Atonement is a compensative resource, necessary to the dignity and stability of His government, to the interests of righteousness, and to the subordination and happiness of the moral universe. We could name several forms of this theory, which prevail more generally, and are less open to objection, than that on which Mr. Maurice has fixed.

The author goes on to make several observations, which we have tried to express in the following propositions:—

I. The Will of God is the source of all that is just, true, right, and gracious,—of the Atonement of Christ, therefore, among other things.

II. In the Atonement Christ was executing God's Will, not producing a change in it.

III. Christ was from the beginning the real Head of Humanity; not assuming an office, and seeking to meet a need unprovided for.

IV. That Christ's sacrifice was a real sacrifice made by the Son, of his whole spirit, soul, and body, to the Father—"a sacrifice which takes away sin, a satisfaction and oblation for the sins of the whole world."

V. That Christ came to deliver men from *sin* and not from the *punishment* of sin.

"Supposing all these principles gathered together; supposing the Father's will to be a Will to all good, the Son of God being one with Him, and Lord of Man, to obey and fulfil in our flesh that will, by entering into the lowest condition into which men had fallen by their sin; supposing this man to be, for this reason, an object of continual complacency to His Father, and that complacency to be fully drawn out by the Death of the Cross; is not this, in the highest sense, Atonement? Is not the true sinless root of Humanity revealed? is not God in Him reconciled to man? may not that reconciliation be proclaimed as a Gospel to all men? Is not the Cross the meeting-point between man and man, between man and God? Is not this meeting-point what men, in all times and places, have been seeking for? Did any find it till God declared it? And are not we bringing our understandings to the foot of this Cross, when we solemnly abjure all schemes and statements, however sanctioned by the arguments of divines, however plausible as implements of declamation, which prevent us from believing and proclaiming that in it all the wisdom, and truth, and glory of God were manifested to the creature; that in it man is presented as a holy and acceptable sacrifice to the Creator?"

The *negative* aspect of these statements is plain enough. They deny the *formal* and *official* character of the death of Christ. Their positive character is not so plain; but, so far as we understand, identifies Mr. Maurice with that school of Theologians to which the great Cudworth, and the deeply spiritual William Law belong. If we were asked to state the fundamental difference between this school and orthodox divines, we should say, that it lies in this;—the Latitudinarians lay stress upon the work of Christ as *inward* and *spiritual*; the Evangelicals lay stress upon its *outward*, *official*, and *relational* character. Neither denies the fundamental position of the other; for it is not a contradiction of his own, only its reverse side. But the one emphasises a change of *state*; the other a change of *position*, in which man realizes the possibility of a change of state, and on which benevolent sovereignty founds the bestowment of salvation. Briefly and imperfectly as we state this difference, it will convey our own feeling, that if conventional orthodoxy has pushed its peculiar view to an extreme, and has become one-sided, Mr. Maurice's view is, also, something in excess, and tends to ignore something that is true. Having promised to refrain from a controversial treatment of these essays, we must be satisfied with this less than bare justice to the subject. We do not adopt Mr. Maurice's view as a theory of Atonement; but to what it contains in substance we take little exception, if we may establish for it those relations that seem to us natural and just, and inweave it with other facts and truths. And it appears to us to be the case with all Mr. Maurice's theological expositions, that they are *not* substantially different from orthodoxy, as penetrated latterly by a more rational spirit, and are not irreconcilable with the standards of evangelical churches; but that they differ chiefly as to the point of view selected, as to method and form,—and in many important respects differ as being so much of a protestive and reactionary nature, and as themselves not attempting, or if attempting failing, to cover the whole ground.

In a note to the essay on Inspiration, Mr. Maurice has referred with great kindness to a review of his "Kings and Prophets," which appeared in this Journal; in which we invited him to speak fully and distinctly on this subject of Inspiration. Mr. Maurice asks us to accept this essay as a reply to our friendly challenge. We thank him for it: but we do not wonder at his telling us in the preface to his "second edition," that "the purpose of the essay has been perhaps more misunderstood than that of any in the book." We certainly found in it a noble protest against mechanical theories of Inspiration, and against the low notions of the Bible, which "despise its divine method, and reduce it into a collection of broken sentences, to be used in the most reckless manner by any one who has a notion of his own to defend, or a notion of an adversary to attack." But we did *not* feel, and do not even yet, that the subject is grasped, its difficulties mastered, its requirements satisfied; or that the author's own views are brought to clearness and distinctness before the reader. If Mr. Maurice has provided sufficiently for Inspiration as it guided historical writers and the preachers of spiritual truth, he has not met the case of prediction, the office of the prophet; or, at least, to us seems only to have adjourned the difficulties, and resolved the matter into the fact that the Spirit is the author of all illumination and holiness in the soul of man. The heart of the essay is in the following passages:—

"On the Festival day, St Luke says the sound of the mighty rushing wind was heard; the cloven tongues sat upon the apostles; they spoke as the Spirit gave them utterance; the multitude heard them in their own tongues proclaiming the wonderful works of God. Herein St. Paul saw the revelation of Him who had inspired the Prophets; the fulfilment of the divine promise; the assurance that the Father of all was indeed claiming the sons of men; Jews, Greeks, barbarians, as His children. So soon as he learnt the truth, he became the herald of a new dispensation. This manifestation of the Spirit was that which the world had been waiting for so long. He had taught prophets to speak, He had enabled them to suffer, He had given them glimpses of a glory which their children should see, in which they themselves should be sharers. Now it might be proclaimed aloud: 'The Baptism which John foretold is for you all. Because ye are sons, God hath sent forth the spirit of His son into your hearts, crying, Abba, Father.' All gifts ever bestowed upon prophets, were the gifts of a Father to his children, the foretastes of that adoption and emancipation which was awaiting men, when their teaching under the elements of the world should be completed.—What a magnificent idea, then, must St. Paul have had of those books, which in his Pharisaical days, had secured to him merely objects of fear, and a kind of worship; excuses for Jewish self-exaltation! How every old teacher will have started into life, when he contemplates him no longer as a mere utterer of dark sentences, which the Scribes copied out and made acuter by their expositions, but as endured with that same Divine Spirit which was enabling him to be a teacher of the Gentiles; of whom he could dare say to each Church, 'He dwells with you;' to each member of a Church, 'He has made your body His habitation!' What a grand procession those old teachers formed, each one of whom was leading men onwards to that discovery of the inspirer! What was there in all the rest of the world together that could compare with them, not in their distinct worth alone or chiefly, but in their continuity, their orderly succession, their harmony; their worth as witnesses to the divine method of government in their own day, a method which must be the same in all generations to come; their worth as foreseers of that which had now come to pass! What would the history of the rest of the world be but a collection of inexplicable fragments if there were not this revelation to unite and make them a whole."

As to the different theories of Inspiration which have been made the subjects of controversy, Mr. Maurice speaks as follows:—

"If anyone likes to talk of a *verbal* Inspiration, if that phrase conveys some substantial meaning to his mind, by all means, let him keep it. He cannot go further than I should, in calling for a laborious and reverent attention to the very words of Scripture, and in denouncing the unreasonable notion, that thoughts and words can be separated; that the life which is in one must not penetrate the other. If anyone likes to speak of *plenary* Inspiration, I would not complain; I object to the Inspiration which people talk of, for being too empty, not for being too full. These forms of speech are pretty toys for those who have leisure to play with them, and if they are not made so hard as to do mischief, the use of them should never be checked. But they do not belong to business. They are not for those who are struggling with life and death; such persons want, not a plenary Inspiration or a verbal Inspiration, but a book of Life; and they will know that they have one when you have the courage to tell them that there is a Spirit with them, who will guide them into all truth!"

Mr. Maurice fulfils what he has said of himself in this extract, in the work just published on "The Unity of the New Testament;" never has any interpreter or divine treated the *words* of Scripture with more reverence; never has any refrained more scrupulously from glosses, or from suggestions that error or the idiosyncracy of the writer must be considered to have occasioned apparent difficulties and discrepancies; never has any man regarded it more as a whole, or more literally, or submitted to it more entirely as an infallible authority—the Book of Life, the Book of God. This fact ought to dispel the suspicions and fears, and to cause the retraction of some unjust words, which the conceived defects of Mr. Maurice's treatment of the Inspiration question occasioned in particular quarters.

We dare not enter, though we wished and intended to do so to some extent, on the essay on "Eternal Life and Eternal Death," and the events to which its publication has given rise. We will only correct a misapprehension existing in the minds of some persons who have not read the essay for themselves. They suppose that Mr. Maurice has propounded a dogma of universal restoration and salvation. He has done nothing of the kind. He simply refuses to dogmatise on the subject; and seeing that the word "eternal" is incapable of uniform translation as "*endless*," without violation to the evident sense of a large number of Scripture passages, he maintains that the idea of *endlessness* is not that, in respect of either life or death, which is intended to be conveyed; and that the endlessness of the punishment of the wicked is *not* a tenet which a Christian man is *bound* to hold, though at liberty to hold: while the author for himself simply says—to use his latest words on the subject:—

"I plead for the Love of God, which resists sin, and triumphs over it, not for a mercy which relaxes the penalties of it. With continual effort—only by the help of that revelation of God which is made in the Gospel of Christ—I am able to believe that there is a might of Good which has overcome evil, and does overcome it."

We are called neither to endorse nor to apologize for these statements. It is hardly the necessary to plead for the Christianity of man holding them. Our denominations, so often charged with narrowness and sectarianism, have found room for John Foster, Edward White, Dobney, and various other writers and preachers who have strenuously opposed the common notions of the punishment of the wicked, and have even proceeded to dogmatize thereupon in their own way. Mr. Maurice has, at least, done less than this: and whatever may be the strength of our dissent from his views, we heartily reprobate every attempt to make this doctrine of eternal punishment a matter of faith and *sine quâ non* of orthodoxy. In saying this, we cannot refrain from mentioning that the *British Banner*—surely a self-elect champion of orthodoxy—recently commended a work by Mr. Head, of Feniton, in which a most dogmatic view of *universal restoration* is propounded and *defended*, (without taking any exception or alleging any antagonism), as a "very excellent volume of sermons;" while the character of the author is further spoken of with warmth of approval and sympathy!

Before passing from Mr. Maurice's Theological Essays, we must not omit to say, that it is due to him that every purchaser of the first edition should obtain the re-publication named above of this last essay, which has been re-written for the revised second edition of the work, just issued.

Already this notice has extended to a length which quite precludes our doing justice to the last work now before us—"The Unity of the New Testament;"—we hope, however, by even briefly describing its character, to make its claims and worth sufficiently apparent.

The work owes its origin to the fact, that the author, in his Warburtonian lectures, published in 1846, having deduced from the Epistle to the Hebrews "certain principles concerning the relation of the Jewish to the Christian economy," then proceeded to show "that these were also the principles which connected together the other books of the New Testament—that these, in fact, constituted the Christian religion." He was scarcely satisfied with so rapid a sketch of so vast a subject; and consequently, has here undertaken the filling up of his former outline. A Commentary has not been his object, but simply a Synopsis. He has not, indeed, neglected minute points, when they seemed important to the general design of the writer; but his great aim has been to discover and unfold the purpose of each book, and to show that all have "one common subject, that they refer to a living Person, that when considered in reference to Him, they have a unity which can be discovered by no collation of paragraphs." A threefold division of the New Testament Scriptures is made:—the first, containing the first three Gospels; the second, the Epistles of James, Peter, and Paul, with the Acts of the Apostles; the third, all the books ascribed to John. The present volume comprises the two former divisions; the third has yet to be treated in a separate work. The following is Mr. Maurice's account of the main views of the book, and their relation to some important modern controversies:—

"Instead of beginning from our Lord considered simply as the Man of Nazareth, it seems to me that the first three Gospels, just as much as the fourth, begin with assuming Him to be the Son of God, and the King of men. To show how He fulfilled these characters is their object. All the discourses and acts which they attribute to Him are simple and natural upon that hypothesis, unintelligible and incoherent upon any other. I will be my purpose to make good these assertions, first from a consideration of those facts which are common to the three Gospels, then by an examination of their characteristic differences. I shall then endeavour to show that the Epistles of St James, St. Peter, and St. Paul, illustrating and illustrated by the events recorded in the Acts of the Apostles, exhibit the Gospel of the Son of God and His Kingdom in another stage and under three distinct aspects; but just as personally, just as livingly, as the Evangelists themselves do. Finally, that the Gospel and Epistles of St. John harmonize those aspects of this Kingdom which we have traced in the other Evangelists and in the other Apostles, and that the Apocalypse conducts the history to a crisis which all the other books had been propheseying of, a crisis which is the full manifestation of the Son of God, and His Kingdom, and shows that as it was the Kingdom which fulfilled the meaning of all Jewish institutions and prophecies, so it would be the real foundation of all human society after these institutions were dissolved. If the facts looked at in the most simple manner should seem to bear out these conclusions, the arguments which Baur and his school have used to prove the diversity and contradiction of the New Testament books, will establish their unity. The arguments which Strauss and his school have used to prove that they embody the conception of something transcendently human, will show that their basis is essentially divine. Finally, the belief of their authority will not depend upon an acquaintance with old traditions, or upon our power of understanding ingenious special pleas, but upon the testimony of eighteen

centuries, which will declare whether such a Kingdom as that which the New Testament says would come into existence, has come into existence or no."

We must at once bear our emphatic testimony to the correspondence of Mr. Maurice's work to the outline he has himself drawn; and to the fulfilment, with remarkable completeness, of the purposes with which he set out. Impossible as it is for us to give a synopsis of what is itself but a brief synopsis, and unsatisfactory as it would be to us, to Mr. Maurice, and, we are sure, to our readers, to give an incomplete view of the treatment of any important book of the New Testament, we must pass a general opinion only on the work the author has performed.

Those who have read Mr. Maurice's two little volumes on "Metaphysical and Moral Philosophy," or the two volumes of sermons on the Old Testament, will be prepared to hear us speak of the presence of an extraordinary power of analysis here; but, though aware of the author's rare insight and subtlety, we have yet been surprised, and sometimes have felt a thrill of strange and delightful emotion, at the depth of intuition and analytical clearness displayed in this work, and at the precious results they yield. Such persons as we have referred to, will also understand what high commendation we mean to pronounce, when we add, that here too there is a finer and more proportionate combination of the synthetic power with the analytical, than in any of the works we have named. In brief, it is, in many respects, Mr. Maurice's best work; planned with clearness, developed with uncommon constancy of power, all its parts co-operative to totality of impression, and liable but very little to the charge preferred against the "Theological Essays," of being misty and obscure. We do not feel able to assent, in every case, to Mr. Maurice's view of the chief purpose of the Epistles: he seizes upon *a* purpose, we admit; but not always the prominent and ruling purpose. In like manner, the *Unity* he developes in the three Gospels and the Epistles conjoined with them, is *a* unity, we think, but not an exhaustive view of the oneness of the divine revelation they contain. Still, the work is full of grandly true and effective groupings of the characteristic assertions of the New Testament; is eminently assistant of breadth and wholeness of view of the Christian Gospel; and scatters in its progress most pregnant hints for the interpretation of particular passages.

To some expositions in detail, as well as to the view taken of certain Epistles, we strongly object: but it is generally when there is some involved theological question, as Atonement, Justification, or other topic which Mr. Maurice regards from some standpoint, as we think, that does not afford more than a partial view. We so much regret that we are now unable to put some distinct part of the work before our readers, that we may, perhaps, try to do so at another time.

Meanwhile, we earnestly advise them to make acquaintance with it, as a book likely to rank with such as Neander's Life of Christ, in the estimation of deep students of the New Testament.

Poems. By MATTHEW ARNOLD. A New Edition. London: Longman and Co.

IT may fairly be presumed that our readers know something of two volumes which appeared, the one in 1849, the other in 1852, entitled "The Strayed Reveller and other Poems," and "Empedocles on Etna and other Poems," and published under the single initial "A." The first of these would probably have passed away without much notice, but for the revival of its impression by the second, in which were indications that could no more be overlooked, of the rising of a new and genuine poet amongst us. These volumes are now confessed to be the productions of Matthew Arnold, a son of the great and good Dr. Arnold, of Rugby: and a selection has been made from them, on something like a theory of poetry, expounded by the author in a new preface, and is here offered to the judgment of the public. Notwithstanding that we are far from being at one with Mr. Arnold on this matter of selection, and the principles on which he seems to rest it; we shall consider that he has made a deliberate choice, and sustained it by an elaborate theory, in order that he may claim to be judged by this last volume alone; and we shall confine our attention to it. It must be here stated, however, that while the poems which have previously appeared occupy a large part of the volume, several are now published for the first time, and among them is the longest and most considerable of the whole.

In reading Mr. Arnold's poetry, perhaps, the first impression is of its artistic rather than its poetic excellence. We ourselves were thus sensible first, of the careful structure, high finish, and mechanical perfectness of the poems. As we proceeded we felt more and more the presence of a mind of fine culture and high training; and observed with pleasure the marks of the self-restraint, and the subordination of parts to the whole impression, which only art teaches, and the clearness and decision and satisfying completeness, which only practice in art brings. We soon felt, further, the originality of these poems: not, indeed, the originality of great and singular genius; and certainly not that of strained effort, or of predetermination to be novel, or of indulged affectations, each of which so often passes with the vulgar, and even with heedless persons of culture, as the true originality. Mr. Arnold's is that which grows on you; not offensively obtrudes itself on you; and comes, after familiarity, to be most deeply felt and understood. It is evident that Goëthe, Wordsworth, and Tennyson have had their part in his poetical education, as some of his critics have said; but not less so has old Homer, and Sophocles, and Schiller. These all have been Mr. Arnold's teachers—really and truly teachers, and not mere models for his imitation. They have taught him to comprehend the great rules, and to respect the long-vindicated methods of the poetic art; and then, in both thought and expression, to be simple, sincere, natural, self-reliant—in short, to be *himself*. These great merits, originality and art-power, did not appear to us, on first contact with Mr. Arnold, to be very richly accompanied by the highest and most excellent gifts of the poet—the intuition, imagination, and passion, which are the essentials of poetry, which furnish the materials to art, and give worth to originality. Nor do we think, even now, that Mr. Arnold has them rarely or pre-eminently: but if his intuition is not very deep, it is clear; if his imagination is of no extraordinary range or power, it is various and brilliant; and if of passion there is little, that, at least, is not of the turbid and tumultuous kind that is in danger of being mistaken for the alone passion of the poet, but is calm and pure. And to be really this—clear-seeing and thoughtful, full of refined feeling and master of a bright and distinct imagination—is to be great: and the product of these qualities, in this case, is poetry which lingers in the memory and cleaves to the heart, ever exquisitely true to nature and to life, and producing a moral impression generally pure and elevating.

Occasionally there may be found some difficulty in taking interest in Mr. Arnold's subjects. "The Strayed Reveller," for instance, in which Circe and a youth appear, has no interest apart from its descriptions; and is scarcely a poem at all, though it contains poetry. "Mycerinus," again, is hardly realizable; and is not susceptible of poetic treatment. "The Church of Brou" and "Neckan"—more nearly imitative, it strikes us, than any others, are strongly like Schiller; and fail, as we protest, heretics that we are, Schiller often fails, to make the *theme* of any moment to us. And then as to "Switzerland"—the only approach to love-poetry in the volume; it is cold and uninteresting in the last degree, a few beautiful thoughts and phrases excepted. There is a picture of a beauty in it—or what should be such; but it leaves no trace in our memory except, that she had a "lilac kerchief" and a "white arm;" and these are not precisely the points that should be memorable to us. Let his readers decide whether it be merit or defect, Mr. Arnold is not *sensuous* enough for that which is chiefly attempted in this poem. In some others of these verses, there is a considerable *subjectivity*, as the phrase goes; and that not disclosing such depth of thought or variety of experience as to draw us to listening or engage us to sympathy: on the contrary, it is rather forbidding and coldly self-withdrawing, with a touch now and then of the scornful or morose. Mr. Arnold, as we shall see presently, advocates a return in poetry to classic models and subjects; and he seems to have caught something of the feeling of classic heathenism. His father would have preached to him a baptism of his heart and intellect in the religion of Christ; and of his poetry in the faiths and hopes of the gospel: he would have protested against the mental habits, and condemned the tone of feeling, disclosed by the subjective element in his son's verses. And this we say, not as rebuke or adverse judgment; but simply to remind Mr. Arnold that self-questioning, life-problem studying, and all that of which he complains that he wearies, is either an awful reality, or a conceit and affectation, and one can scarcely wisely reckon up the facts of a life-experience and find an expressive language for them, in the utter disregard of God's revelation—especially if the poetry into which they enter is to fulfil the highest aims of the poet's calling.

On the whole, the most complete poem of the volume is the first, a new one—*Sohrab and Rustum*. The story is finely told, and is "brought clear" before the reader's fancy. It is of Persian origin, and of great antiquity. We will not venture to tell it; but will give part of the close of the poem, in which the terrible Rustum, having mortally wounded Sohrab in combat, discovers in him his own unknown son. Mr. Arnold has invested the incident with the most tragic interest, and breathed into it the deepest pathos.

"Like some rich hyacinth, which by the scythe
Of an unskilful gardener has been cut,
Mowing the garden grass plots near its bed,
And lies, a fragrant tower of purple bloom,
On the mown, dying grass;—so Sohrab lay,
Lovely in death, upon the common sand.
And Rustum gaz'd on him with grief, and said:—

"'O Sohrab, thou indeed art such a son
Whom Rustum, wert thou his, might well have lov'd!
Yet here thou errest, Sohrab, or else men
Have told thee false;—thou art not Rustum's son.
For Rustum had no son: one child he had—
But one—a girl: who with her mother now
Plies some light female task, nor dreams of us—
Of us she dreams not, nor of wounds, nor war.'

"But Sohrab answer'd him in wrath; for now
The anguish of the deep-fix'd spear grew fierce,
And he desired to draw forth the steel,
And let the blood flow free, and so to die;
But first he would convince his stubborn foe—
And, rising sternly on one arm, he said:—

"'Man, who art thou who dost deny my words?
Truth sits upon the lips of dying men,
And Falsehood, while I liv'd, was far from mine.
I tell thee, prick'd upon this arm I bear
That seal which Rustum to my mother gave,
That she might prick it on the babe she bore.'

"He spoke, and all the blood left Rustum's cheeks;
And his knees tottered, and he smote his hand
Against his breast, his heavy mailed hand,
That the hard iron corslet clank'd aloud:
And to his heart he pressed the other hand,
And in a hollow voice he spake, and said:

"'Sohrab, that were a proof which could not lie.
If thou show this, then thou art Rustum's son.'

"Then, with weak, hasty fingers, Sohrab loos'd
His belt, and near the shoulder bar'd his arm,
And show'd a sign in faint vermilion points
Prick'd. . . . . .

* * * *

It was that Griffin, which of old rear'd Zal,
Rustum's great father, whom they left to die,
A helpless babe among the mountain rocks.
Him that kind creature found, and rear'd, and lov'd—
Then Rustum took it for his glorious sign.
And Sohrab bar'd that figure on his arm,
And himself scanned it long with mournful eyes,
And then he touched it with his hand, and said:—

"'How say'st thou? Is that sign the proper sign
Of Rustum's son, or of some other man's?'

"He spoke: but Rustum gaz'd, and gaz'd, and stood
Speechless; and then he utter'd one sharp cry—
O Boy—thy Father!—and his voice chok'd there.
And then a dark cloud pass'd before his eyes,—
And his head swam, and he sank down to earth.
But Sohrab crawl'd to where he lay, and cast
His arms about his neck, and kiss'd his lips,
And with fond faltering fingers strok'd his cheeks,
Trying to call him back to life: and life
Came back to Rustum, and he op'd his eyes,
And they stood wide with horror; and he seiz'd
In both his hands the dust which lay around,
And threw it on his head, and smirch'd his hair,
His hair, and face, and beard, and glittering arms:
And strong convulsive groanings shook his breast,
And his sobs chok'd him; and he clutched his sword,
To draw it, and for ever let life out.
But Sohrab saw his thought, and held his hand,
And with a soothing voice he spoke:" . . .

The fault of the poem is, that it is too diffuse—the single incident will hardly bear so much expansion. Otherwise, it has more imagination, and, with a single exception—*Tristram and Iseult*—more depth, than any other of Mr. Arnold's poems. Some of the similes are of rare perfection in both originality and expressiveness. It is in the poem just named, however, that we find most of the essentials of the highest poetry. *Tristram and Iseult* is the richest in passion and sensuous colouring of all in the volume, just as *Sohrab and Rustum* is finest in narrative and thought. For the story, here too, we must send our readers to the book itself, with its extract from Dunlop's "History of Fiction:" much of it may be gained from the second of the folling extracts:—

"What lady is this whose silk attire
Gleams so rich in the light of the fire?
The ringlets on her shoulders lying
In their flittin; lustre vying
With the clasp of burnish'd gold
Which her heavy robe doth hold.
Her looks are mild, her fingers slight
As the driven snow are white;
And her cheeks are sunk and pale.
Is it that the bleak sea gale
Beating from the Atlantic sea
On this coast of Brittany,
Nips too keenly the sweet Flower?
Is it that a deep fatigue
Hath come on her, a chilly fear,
Passing all her youthful hour
Spinning with her maidens here,
Listlessly through the window bars
Gazing seaward many a league
From her lonely shore-built tower,
While the knights are at the wars?
Or, perhaps, has her young heart
Felt already some deeper smart,
Of those that in secret the heart-strings rive,
Leaving her sunk and pale, though fair?
Who is this snow-drop by the sea?
I know her by her mildness rare,
Her snow-white hands, her golden hair;
I know her by her rich silk dress,
And her fragile loveliness.
The sweetest Christian soul alive
Iseult of Brittany."

* * * * * *

"Iseult of Ireland!
And she too, that princess fair,
If her bloom be now less rare,
Let her have her youth again—
Let her be as she was then!
Let her have her proud dark eyes,
And her petulant quick replies,
Let her sweep her dazzling hand
With its gesture of command,
And shake back her raven hair
With the old imperious air.
As of old, so let her be,
That first Iseult, princess bright
Chatting with her youthful knight

As he steers her o'er the sea,
Quitting at her father's will
The green isle where she was bred,
And her bower in Ireland,
For the surge-beat Cornish strand,
Where the prince whom she must wed
Keeps his court in Tyntagil,
Fast beside the sounding sea.
And that golden cup her mother
Gave her, that her future lord,
Gave her, that King Marc and she,
Might drink it on her marriage day,
And for ever love each other.
Let her, as she sits on board,
Ah, sweet saints, unwittingly,
See it shine, and take it up,
And to Tristram laughing say—
'Sir Tristram, of thy courtesy
Pledge me in my golden cup!'
Let them drink it—let their hands
Tremble, and their cheeks be flame,
As they feel the fatal bands
Of a love they dare not name,
With a wild delicious pain,
Twine about their hearts again.
Let the early summer be
Once more round them, and the sea
Blue, and o'er its mirror kind
Let the breath of the May wind,
Wandering through their drooping sails,
Die on the green fields of Wales.
Let a dream like this restore
What his eye must see no more!"

This fine poem is very artistically constructed; but it really closes with the second part, and the third is an epilogue, which destroys the unity and abates the interest of the other two—although we admit, it is beautiful in itself.

We may only name one composition more; that is a wonderful little poem, which gives us unmixed delight. It is "*The Forsaken Merman*"—the lament of a dweller in the sea, who married a wife of earth, and who was forsaken by her through the reviving love of her kinsfolk and her old home. The living human feeling imparted to this creature of the imagination, and the pathetic tone of his lament, strike us as very remarkable. We cannot afford room for much of it; but here are two snatches:—

"Call her once before you go.
Call once yet.
In a voice that she will know:
'Margaret! Margaret!'
Children's voices should be dear
(Call once more) to a mother's ear:
Children's voices, wild with pain.
Surely she will come again,
Call her once, and come away.
This way, this way.
'Mother dear, we cannot stay.
The wild white horses foam and fret.
Margaret! Margaret!'"

* * * *

"'She sighed, she look'd up through the clear green sea.
She said: "I must go, for my kinsfolk pray
In the little grey church on the shore to-day.
'Twill be Easter-time in the world—ah me!
And I lose my poor soul, Merman, here with thee."
I said: "Go up, dear heart, through the waves
Say thy prayer, and come back to the kind sea-caves."
She smil'd, she went up through the surf in the bay.
Children dear, was it yesterday?
Children dear, were we long alone?
"The sea grows stormy, the little ones moan.
Long prayers," I said, "in the world they say.
Come," I said, and we rose through the surf in the bay.
We went up the beach, by the sandy down
Where the sea-stocks bloom, to the white-wall'd town,
Through the narrow pav'd streets, where all was still,
To the little grey church on the windy hill.
From the church came a murmur of folk at their prayers.
But we stood without in the cold blowing airs.
We climb'd on the graves, on the stones, worn with rains,
And we gaz'd up the aisle through the small leaded panes.
She sate by the pillar: we saw her clear:
"Margaret, list! come quick, we are here.
Dear heart," I said, "we are all alone.
The sea grows stormy, the little ones moan.'
But, ah! she gave me never a look,
For her eyes were sealed to the Holy Book.
"Loud prays the priest; shut stands the door!"
Come away, children, call no more.
Come away, come down, call no more.'"

Looking, now, at the quality and variousness of these extracts, and considering that the character of the poems they exemplify is, not brilliancy and power in particular passages, but a sustained, harmonious excellence in all the parts, and the subjection of these to the complete representation of the subject, and the production of one whole impression (with the exception of the third part of *Iseult*), we cannot doubt that Mr. Arnold will gain recognition as a true and delightful poet:—and, as he *has* practised much reserve, and has high aims, a full sense of responsibility, and great feeling for his art, he surely is able to make the world feel that he is even more than this.

Our least pleasing task is, to add a few words on the polemical preface with which Mr. Arnold has introduced this volume to his critics. In very truth we took it, at first glance, for a manifesto against Alexander Smith and his admirers; and others appear to have thought so, who have coupled the two poets together for review, that in defending Mr. Arnold's theory and practice in poetry, Alexander Smith might serve as a foil for him. But we will not believe that Mr. Arnold meant this. We have ourselves taken objections to several of our young poets, and to the "Life-Drama" itself,—notwithstanding our intense admiration for the genius of its author, which has burst through the greatest possible disadvantages of culture, either by Nature or Books, and which has glorified his youth, ere yet others of his years really live,—which Mr. Arnold does but express differently and better for us, when he says, that "we have poems which seem to exist merely for the sake of single lines and passages," and critics, who "will permit the poet to select any action he pleases, and suffer that action to go as it will, provided he gratifies them with occasional bursts of fine writing, and with a shower of isolated thoughts and images." A protest against this feature of the poetry of our day, and against this tendency in poetical criticism, is, to say the least, not unnecessary, and we are glad Mr. Arnold has borne it. But he need not have sought so elaborately to make a case; nor, when the name of Shakespeare came across him, while pressing his point rather too hard and too far, need he have tried to vindicate himself by a stroke at him too; for, the simple fact is, that so far as there is truth at all in what Mr. Arnold has to say, it is a truth self-evident, and admitted by all persons of sense and taste, even if their delight in particular manifestations of original power has made them sometimes forgetful of its breadth of application and great importance.

But we must give the gist of this Preface in a few words. It is, that the *objects* of poetry are actions—*human actions;*—that the effect of the one moral impression produced by a great action treated as a whole, is unspeakably superior to the effect produced by the most striking single thought or happiest image;—and that the things vitally important for a poet to know, are, the all-importance of the choice of a subject, the necessity of accurate construction, and the subordinate character of expression. Further, that the most excellent actions may be found in the classic past, which some foolishly call exhausted; and that the best models are the poets of antiquity, whom moderns are disposed to neglect. Such is the substance of Mr. Arnold's preface, and chiefly in his own words.

To all this, we have two exceptions only to state; but they are important. First, we reject the account offered us of the *objects* of Poetry. If they are limited to "human actions," what becomes of the better part of the poetry of Thomson, and Cowper, and Burns, and Wordsworth? Only by a quibble could the descriptive, personal, and didactic pieces of these writers, be said to be founded on "human actions;" and in no sense which leaves those words a distinct and definite meaning. We subscribe to the remark of one of Mr. Arnold's critics, that such a theory of poetry is "narrow and false." Secondly, we object to Mr. Arnold's preference for actions taken from *antiquity;* and reply, that although it is true that the *date* of an action has nothing to do with its susceptibility of poetic treatment, but only its inherent interest, it is yet difficult, almost to the extent of being impossible, to enter into the feeling and situations of the actions afforded us by the classic past. Not merely the externals of manners and circumstances are, scarcely capable of vivid reproduction; but now we cannot separate ourselves so so entirely from the new civilization and religion of modern ages, as to conceive with truth and clearness the persons of ancient times—their "inward man," their views and feelings, their experiences *in* and *from* their so partially known circumstances, and the subtleties of that inner life which moulded and penetrated the actions the poet has to describe. It is easy to steep an old name in the ideas of to day; but not to recreate the person and the time that is past. And though the powers and passions of man are unchanged since Achilles fought and Homer sung, the very "*essentials*" of an action owe so much to the particular time in which it passes, and so bear its characteristic stamp, that we contend, against Mr. Arnold, that any great treatment of a classic action by a modern, will be a poem purely exceptional and extremely rare. But that the ancients are models, whose method and spirit the modern poet ought, much more than is common, to study, we agree: and rejoice in Mr. Arnold's useful protest as to the unity and total impression to be demanded from a poem, as from every work of art.

History of the French Protestant Refugees, from the Revocation of the Edict of Nantes to the Present Time. By CHARLES WEISS, Professor of History at the Lycée Buonaparte. Translated by F. HARDMAN. Edinburg and London: W. Blackwood and Sons.

THE subject of this work, which has long claimed, though it has failed hitherto to gain, the devoted labours of a competent historian, is one remarkably noble and attractive. The public incidents, so strangely terrible or sublime; the personal lives and domestic scenes, full of virtue, suffering, and daring; the deep faiths that furious storms of persecution shook not; the great principles that triumphed in the very destruction of those who held them, and avenged themselves in the after history of the country that rejected them;—these elements all so largely combine in the story of the Huguenots, that it offers material the rarest and finest, to a worthy historical treatment. If the depth and variety of the subject be only approximatively understood by a writer of this history, his pages will contain one of the most striking and impressive narratives, with some of the most pathetic and romantic episodes, furnished by the annals of any nation in modern times. It is estimated that, when Louis XIV. atrociously signed the revocation of the Edict of Nantes promulgated by his grandfather, there were 300,000 of his subjects prepared at once to renounce home and its endearments, country and its glorious associations, that they might retain their religious faith, and find "freedom to worship God." France lost in them her best and noblest sons, from every grade of her society, and in every department of practical and learned life. What France lost was gained by Holland and Switzerland, England and America; and even Sweden and Russia reaped profitable fruits from the penetration of some of the exiles to those remoter lands. In the countries of their adoption, they found welcome, protection, and the privileges denied them in their own land; and, in return, by practising the arts, developing the manufactures, and following the trades they had brought with them, even the humblest of the Refugees repaid the States by which they were sheltered, in the improvement of civilization and commerce—everywhere, at that time, inferior in character and degree to the France from which they had voluntarily come forth. Nor in these respects, nor thus indirectly, alone, did advantages accrue to the lands of their adoption. The more eminent of the Refugees entered into the political and military services of the governments under which they resided; or engaged in literary and scientific pursuits: until, through almost the whole world, they had contributed to spread the highest culture of their native country, and materially assisted the greatness and prosperity of every nation with which they had identified themselves. Families were founded, many of them illustrious in the history of the stranger lands; and when, at last, they became fused with the races among which they dwelt, they still retained names and peculiarities of character, or cherished sacredly family traditions, which yet preserve the proud and fond remembrance of their glorious origin.

Into this little trodden path of modern history M. Weiss has entered, with a zeal and diligence, a sympathetic yet impartial spirit, worthy of all admiration and praise. It would seem that there is no lack of materials for such a history as he has attempted; but they have lain scattered in many lands, in the public archives, in family documents, and in the record chests of French Protestant churches. M. Weiss has visited England, Holland, and Switzerland, to examine these scources of information, and to accumulate the valuable matter of his present work. He was assisted by the Ministers of the French Government in foreign Courts, and by officials and literary men wherever he sought aid. In our own Foreign Office, in the British Museum, and in the records of the French Church in Threadneedle-street, he found important materials for the story of the Refugees in this country: and in the preparation of the work was aided by the advice and experience of MM. Guizot, Mignet, Villemain, and Drouyn de Lhuys. It is from a purely historical point of view that M. Weiss has written; and if something of the picturesque and romantic is thereby suppressed, and something of the religious significance of the story lost, there is yet reason to approve his judgment in so writing, seeing that he had to compose the first work in which the mere facts have been brought together and received the stamp of authority and minute verification.

M. Weiss has first given a succinct account of French Protestantism prior to the revocation of the Edict of Nantes, and of the emigration that ensued on that calamitous event. He then treats of the fortunes of the Refugees in Brandenburg, Holland, England, Switzerland, and America, in books severally devoted to their story in those countries. He shows the effects produced by these emigrants on manufactures and arts; traces the changes they have undergone, and the presence of permanent characteristics amidst all changes; records all decrees having reference to them, and all events in which they bore a conspicuous part; and, finally, describes their present condition, either in a continuing distinctness, or in the slight indications of their origin which linger under their naturalization amongst other peoples. From that part of the volume which relates to the Refugees in England, we make some slight extracts which will represent both the admirable manner in which M. Weiss has treated his subject, and the excellence of Mr. Hardman's translation of his work:—

"Of all the services rendered to England by the refugees, the most important was the energetic support they gave to William of Orange against James II. When the prince embarked at the port of Naerden, and sailed to dethrone his father-in-law, his little army consisted but of eleven thousand infantry and four thousand horse. But these troops comprised a chosen body of three regiments of infantry and one squadron of cavalry, composed entirely of refugees. Each regiment numbered seven hundred and fifty fighting men. Moreover, seven hundred and thirty-six French officers, for

the most part veterans, accustomed to conquer under Turenne and Condé, were dispersed through the battalions of the prince's army. Left in inferior grades, notwithstanding the most brilliant merit, a great number of them had found themselves compelled, in 1685, to become nominally Catholics, in order to avoid the shame of being declared unworthy to serve under the flag of France, in whose shadow they had so long fought. Reconciled with the Protestant religion in the French churches in Holland, their resentment was bitter, and they burned to wash out their dishonour in the blood of their persecutors. William of Orange had no partisans more resolute and devoted. He had placed fifty-four in his regiment of horse guards, and thirty-four in his body guard."

But it was to our commerce they rendered services, which, though less brilliant, were more extensive and enduring.

"The war over, their influence ceased, or assumed a new character. That exercised by the refugee manufacturers and traders was more durable. They imparted to English trade and manufactures an immense impulse, whose effects are felt to the present day.

It appears certain that the revocation of the edict of Nantes sent into the three kingdoms about 70,000 manufacturers and workmen, most of whom proceeded from Normandy, Picardy, the maritime provinces of the west, the Lyonnais, and Touraine. A great number settled in London, in the districts of Soho and St. Giles, then suburbs, and in lonely Spitalfields, which they entirely peopled, and which their descendants still inhabit.

The English were indebted to them for the introduction of several new manufactures, which soon contributed to the public wealth, and for the improvement of others still in their infancy. Before that period, the paper made in England was of common description and greyish colour; and the better qualities of glass-ware, hats, and a number of other articles of every-day consumption, were imported from the Continent, and especially from France. The refugees taught the English to manufacture these superior qualities for themselves, and, moreover, showed them how to produce silks, brocades, satins, velvets, light tissues of linen and wool, clocks and watches, glass-ware, cutlery, hardware, French locks, surgical instruments. The Bill of Rights, which, in 1689, consecrated the liberties of the people, and guaranteed individual property, further added to the happy influence exercised by the refuge, by giving the signal for an immense development of English manufactures, commerce, and navigation.

Of all the manufactures with which the refugees endowed this kingdom, not one required a more magnificent development than that of silks. First, in the quarter of Blackfriars at Canterbury, skilful workmen from Tours and Lyons established themselves. In 1694 their numbers had so greatly increased, that they possessed 1,000 looms, giving work to 2,700 persons, but the majority finally settled in London, in the district of Spitalfields. Thence they propagated their manufacture to Dublin, where it assumed an unexpected importance. England and Ireland then presented the memorable sight of a manufacture borrowed from the foreigner, consuming foreign materials, and which nevertheless succeeded in equalling, and even in surpassing, the products of those countries where it had long been cultivated."

Omitting much more of this chapter that is of great interest, we just add a single fact, relating to the origin of that manufacture, which has now become almost the characteristic product of English industry.

"Printed calicoes were made for the first time in England in 1690, by a refugee who established a manufactory on the banks of the Thames, not far from Richmond. A second and much more considerable manufactory was established at Bromley Hall, in Essex, and transferred to Lancashire in 1768. Other manufactories of printed calicoes were founded at the beginning of the 18th century, in the neighbourhood of London. They were a fresh loss to France, a new source of wealth to England."

To such a book as this no extracts can do justice; and we do the very least to which our satisfaction with the work prompts us, when we commend it as the most acceptable piece of history, in a comparatively new walk, that has appeared for many years.

Evenings in My Tent; or, Wanderings in Balad Ejjareed. By the Rev. N. DAVIS, F.R.S.S.A. With numerous Illustrations. Two Vols. London: A. Hall and Co.

A TRAVELLER could scarcely take a route less worn by predecessors or less known to English readers, than the African Sahara: about the Arab tribes of which there is an unexhausted romance, and in the facts of their social, political, and moral condition, a novelty and peculiarity, which must make a narrative of wanderings among them remarkably interesting and attractive. Mr. Davis was for several years a resident on the shores of Northern Africa; during which time he had constant intercourse with stragglers from various tribes inhabiting the vast unexplored deserts beyond; and thus became possessed with a strong desire to see for himself some part of the interior of this mysterious continent. It happened that, while thus seeking the means of a tour of exploration, the heir-apparent to the throne of Tunis, Sidi Mohammed Bey, determined on a journey, with a view to the regulation of public affairs, into Balad Ejjareed, "the country of branches," a district comprising a great portion of *Africa Propria*, and including ancient Carthage. Mr. Davis applied to join his suite, and was taken under the special protection of the prince; from whom he received extreme kindness, and enjoyed hitherto unknown opportunities of seeing this singular country and its peoples. In these volumes he gives us the result—a genuine book of travels He saw what was new, strange, and striking; and he tells us of what he saw in a natural and straightforward way.

The special aim of the author is, to present such of the materials collected by him during six years, as may exhibit the real condition of the tribes of this region; making them, as much as possible, "the exponents of their own character, whether moral, religious, social, or political." There is a good deal of enthusiasm in Mr. Davis, who entered fully into the spirit of tent-life in the desert; but he has so subordinated his narrative of personal incidents to the collection of these special illustrative facts, that we find among these the best portions of the book. Their value and interest we will at once proceed to show, by a few quotations.

Soon after starting with the Bey, he was moving one evening about the camp, when he came on a group sitting on the ground and conversing, to which he joined himself:—

"After a few words respecting our slow progress, the rain, and probable prospects, my attention was directed to the clatter of chains, and on closer observation, I found that my companions were all chained together. On my demanding the reason of this several answered together, *maktob*, 'it is predestinated—such is the will of God!' The jailor then approached and informed me that they were all prisoners from various parts of the country. 'Here is one,' pointing towards the individual with his finger, 'accused of robbery; this one of an assault, that one of murder, &c. They are being taken by his Highness to the various places where the offences are said to have been committed, in order that further investigation may be made. If his Highness should be satisfied of their guilt, then he himself will either administer justice, or else he will take them back to the reigning prince, who will pass sentence upon them.' Here were the aged and the young, the weak and the decrepit, chained together with the strong and robust! They have all to perform, on foot, the same long and dreary journey, on very poor and scanty allowance, exposed to the piercing cold and the burning heat. What severe chastisement before conviction! The innocent and the guilty suffering alike!"

This is a social fact of some significance: let us take another in which the liability of the people to oppressive exactions is amusingly illustrated.

"We came to some Arab tents, about six in number, where, to our great surprise, a general stillness and gloom prevailed. The men and children sat on the ground with a look of melancholy, whilst the women, generally very active, rested from their occupations, and manifested their grief by floods of tears. 'What has happened, Ali, that you are all so much cast down?' asked one of our party, addressing himself to an old man. 'Such is the will of God,' was the only reply. 'But what has happened, Ali?'—'Maktob—It is so preordained,' answered the old man, shaking his head and clasping his hands. 'Has any one died?' To this he only replied with a sigh, and pointed us to the interior of his tent. But instead of participating in his grief, my friend abruptly asked him, 'Where is the *sloghi* (the greyhound) of last year?'—'How can you put such a question to me when you witness my grief and distress?' 'Who then is dead?' continued my inquisitive companion. 'My wife!' replied the old Arab, pointing us again to the interior of the tent, where, apparently she lay, covered with a kind of blanket. 'But what have you done with the lovely greyhound?' Old Ali now indignantly expressed his surprise that such a question should be put to him at a time when his mind was so differently occupied. He thought it manifested hard-heartedness, if not extreme cruelty. 'But are you sure that your wife is *quite* dead?'—'Do not mock me, O Moslems!' The interrogator then called a soldier, who happened to be near, and gave him his horse to hold, while he himself entered the tent. On removing the blanket, he found the Arab's wife, holding the pet sloghi in her arms. On being thus detected, the poor woman cried out most beseechingly, 'Do not take the dog!' and the whole company, men, women, and children, most imploringly re-echoed the words, 'Do not take the dog!' The intruder then turned to old Ali, and, with an ironical smile on his countenance, said, 'You see your *dear* wife is not *quite* dead.'"

We are glad to add to this little incident, that the Bey's amiable character, and a higher sense of justice than is usually to be found amongst these native princes, caused the restoration of the dog to its owner. All the facts reaching us respecting the religious condition of Mohammedan peoples, exhibit the prevalence of superstitions akin to that which we find in the following passage,—a superstition which separates practical life from religion, and confounds and degrades all moral ideas.

"Snake-charmers, in common with those who are deprived of their senses, knaves, impostors, and a set who may be denominated pious idiots, are regarded as *dervishes* or saints! The excesses to which these vile beings often carry their wicked practises are beyond all conception. I have known one, of the name of Ben Yehye, who habitually transgressed the laws of decency and order—whose language was most blasphemous—who cursed his Creator, ridiculed the Koran, and mocked the religion of Mohammed; and, for all this, he was regarded as a Bash Dervish, an arch saint! This man would go up to a rich Mohammedan and demand from him, in the most imperative manner, a sum of money, which, if granted, the "saint" would dismiss the donor in words like these:—"May you soon be cut off—may misfortunes follow you in all your undertakings—Cursed be your religion, you son of a dog!" People often attempted bartering with Ben Yehye, offering him a less sum, but he invariably insisted either upon receiving the whole or nothing. I often spoke with Mohammedans of the highest respectability, about the impropriety of encouraging a man like this; but the invariable reply was—"You do not know him, he is a holy man, and a different meaning is attached to all he says. He has performed very marvellous acts."

"But are you ignorant of his immoral life?"

"This too, is a mystery to us, but for all this he is a holy man."

Mr. Davis, very suitably, took advantage of every opportunity that arose of discussing with these Mohammedans some of the fundamental facts of Christianity and chief questions of religious life; but he has given us rather too much of this sort of matter in his work, where it was hardly necessary to reproduce the arguments with which he repelled these "true believers," or to sustain them by references and quotations from books. This discursiveness sometimes becomes wearisome; and the polemics of the book, utterly without interest as they are to those who do not require a demonstration of the absurdity of the claims and teachings of the prophet of Mecca, are apt to irritate and annoy the reader. All this must be forgiven, however, for the sake of the real interest and worth of the other and greater part of the work. Mr. Davis has a plan which is intended to combine Missionary effort with the further exploration of the African interior. He would have an educational establishment at Tunis, for the purpose of training young Arabs for the latter work, which can be accomplished successfully only by natives; and he would have them taught in Christian truth, and made acquainted with the channels and means of legitimate commerce, and so on, that they may both indirectly spread our religion and prepare the way for further and directer efforts. We are scarcely able to give an opinion as to the proportionate advantages and disadvantages of such a scheme as a *Missionary* scheme; but we do not doubt its useful results to science and commerce amongst us, and to the social improvement of the African tribes.

Mr. Davis gives us an account of his visit to Carthage, which we should uncommonly like to extract, but have not room: and we must similarly pass by a capital Arab tale, which we had marked, and some hints on particular points of sacred geography. We will venture only on the following passage, which contains the unburdening of a woman's heart—a lady patient of Mr. Davis's medical friend, Dr. Nunes-Vais,—and is somewhat suggestive, as to the feeling of the more refined women who languish in the harem:—

"'I was happy with my own tribe and kindred, roaming about in tents. My wants were few, and these were always satisfied by my kind and affectionate relatives. Many of the brave and noble youths of my own tribe, and several even of other tribes, desired me in marriage, any of whom would have made me happy during all my life. The contract was nearly completed with the valorous Abdalluh of the Farashish, when a man from Tozar reached our encampment, and allured my father, whose ambition induced him to consent to make me the bride of my present husband. All negotiations with Abdallah were broken off, and I at once became the envy of the daughters of my own tribe, who, ignorant of the true happiness of tent life, were jealous of my becoming the mistress of a house built of stone. One moon more, and I found myself in Tozar, and the wife of one of the chief inhabitants of this city. My happiness here has only been of short duration. Sincerely have I, ever since my arrival, regretted parting with my kindred, among whom joy and gladness were my constant portion. What have I here? I have a husband; but then he is the husband of others also. I am his twentieth wife; and his children, six in number, are the children of six different mothers! It is true they are not all alive; but then he is on the point of bringing home another,—and, owing to my opposing this, he threatens to divorce me. Strife and discord is my lot here; disgrace and insult will be my companions when I am sent back to my tribe. These are the causes of my grief, which I feel is too great for me to support. I must sink under its weight; its burden is too heavy for me.'

"This lamentation was accompanied throughout by sobs and tears. . . . The peculiarity of her situation, and all the acuteness with which she felt her unenviable position, could be distinctly discerned on her countenance; and yet that countenance exhibited very much of its original beauty and loveliness. She still goes by the name of Sahrawcah, or the *Belle of the Desert*."

The volumes are excellently illustrated with wood-cuts and coloured lithographs. We have found them very pleasant and instructive; certainly forming one of the best recent additions to the literature of travel and exploration.

John Penry: the Pilgrim Martyr. 1559 to 1593. By JOHN WADDINGTON, author of "Emmaus," &c., &c. London: W. and F. G. Cash.

MILTON has said "there will one day be a resurrection of names as well as of persons." Literature is fast fulfilling this bold prediction. From old State papers, from rare manuscripts preserved in baronial libraries, from public museums, and private heirlooms, names are being recovered from the dim past, that in their day did the State good service; names that, having slept their appointed time, are now recalled from their graves, and committed as living powers to the keeping of society. John Penry is another name in the bead-roll of worthies; and, as the title of this work suggests, one of the martyrs of Nonconformity. Historians, and following in their tracks, those tritons among the minnows, writers of diluted history for children, governesses and teachers, and pious mammas, have taken great pains to anathematize "bloody Queen Mary," that wicked Jezebel, and uphold her as the one persecuting woman sovereign of English history. Let such remember, that, bad as Mary was, Elizabeth was infinitely worse; and that "bloody Queen Mary" is quite as inappropriate to the one, as "good Queen Bess" is to the other as John Penry's life abundantly shows.

John Penry (Ap-Henry, son of Henry), the morning star of the Reformation in Wales, a descendant of a noble house, was born in 1559, the first year of Elizabeth's reign, and at nineteen entered Peterhouse College, Oxford, as an undersizar. Being a poor student he came under the following discipline—wholesome training for a

man who was to endure hardness in lonely cells and loathsome dungeons:—he had to rise between four and five; to dine at ten; to divide a penny-worth of bread with a "few porage" among four; to sup at five on similar sumptuous fare; and, not being allowed fire, these poor students had to run or walk "*to get a heate in their feete*" before going to bed. No wonder when in religious as well as physical matters these students became Puritans, the influence of such training made them go through the world as Macaulay finely says, "mingling with human beings, but having neither part nor lot in human infirmities, insensible to fatigue, to pleasure, and to pain, not to be pierced by any weapon, not to be withstood by any barrier." From a zealous Papist, Penry became an ecclesiastical reformer, through the influence of Puritan teaching, a little of which still lingered about the halls and colleges of Oxford; and seeing the glaring evils of the priesthood, and the uncared for condition of flocks that were fleeced and not fed, he first propounded new views of ordination, and in hem will be seen the germ of his future nonconforming and noble course:—"Let no man, though he be a University man, offer himself to the ministry; nor let any man take upon himself a vague and uncertain ministry; but such as be called thereto by a certain church." These were "the peaceable days of her Highness," and Penry appears to have taught and laboured both in Oxford, (of which University he had now become M.A.), and in Breconshire without molestation. "Fluent in address, and exceedingly earnest, his ministry excited considerable attention, and he might have risen to preferment if he could have given up his strange peculiarities." The degradation of Wales at this time was awful; "the people knew not whether Jesus Christ," says Penry, "was God or man, prophet nor priest, in fact, never heard of him." This spark kindled the fire in Penry's soul; those "rank Italian weeds," those "idle drones," shall do their work, or he will do it for them; and as they declined the first, he resolved on the latter. "A conscience," he says, "must be wrought in the people; without this their social regeneration is impossible. The gospel, preached in the mother tongue, alone can meet this exigency." With the energy of a true-hearted man he preaches this Gospel, denouncing "the brutish stock of Rome, planted in England by Augustine, that proud friar, whose tyrannical proceedings our fathers resisted even to the loss of their lives." About this time also he wrote a treatise advocating "*lay* agency," which so aroused the wrath of Whitgift, the primate, that he was apprehended and thrown into prison, and from this period until his death he was in 'prisons oft!"

Released from prison he establishes the "Pilgrim Press;" a press which was hunted hither and thither, and went up and down in the earth, yet during brief intervals of rest from these forced marches did good service to the nascent cause of English Nonconformity. Some of Penry's noblest words touching the freedom of thought and speech in religious matters found their public thus; and by that strange anomaly in history which makes the weak the final conqueror of the strong, these bits of paper, with thoughts stamped on them in curious letters, have survived the trumpet-blast of the proud prelate and his imperial mistress. Journeying in England, visiting Wales, retreating for shelter to Scotland, where he preaches often for Knox, and labouring painfully at the press, he is so much a stranger at home that his "*own children were startled at the sound of his voice.*" After a while, in the beginning of 1592, he returns to London, and on the martyrdom of Greenwood and Barrowe, devotes himself to the little community of Christians that met in Southwark. Another imprisonment, his last, soon suspended these labours of love, and after languishing in prison, "a very weak and sickly man, and the keeper refusing to carry such necessaries as were sent to him for his sustenance," until May 1593—the only crime alleged against him being his refusal to adopt the creeds, practices and worship of the Protestant Established Church—he was led forth to execution on the 29th of this brightest and gladdest of all the months, and was "hanged by the neck until dead" somewhere in the Old Kent-road, a martyr to Nonconformity. "A small company of persons, attracted by seeing the workmen preparing the gibbet, had collected together. Penry would have spoken, but the sheriff insisted, that neither in protestation of his loyalty, nor in the avowal of his innocence, should he utter one word. His life was taken, and the people dispersed. The place of his burial is unknown. But—

> "Though nameless, trampled and forgot,
> His servant's humble ashes lie;
> Yet God has marked and sealed the spot,
> To call its inmate to the sky."—p. 204.

We have left but little space to speak of the book, but must add a word or two on this subject. This book will be welcomed by all thoughtful and pious students of the past. Penry's writings, which we have not mutilated by quoting, abound in passages of true power and exquisite pathos. We cordially recommend its perusal as a new and valuable chapter in the annals of English Nonconformity. Our escutcheon is a proud one in spiritual heraldry. We could, however, wish that Mr. Waddington had laboured more artistically in the execution of his task; in two or three places there are littlenesses, and in one an attempt at a joke that is "lame and impotent." Instead of saying that Penry was married, we have the Minerva press imprimatur that he "was about to enter into the most sacred and intimate of human relationships;" and when he goes to Scotland it is with his "*interesting* family,"—why every man's family is interesting, that is to him; and with a little teetotal sidewind we are told, that "we do not find a brewer in the original Church at Southwark." There is also a sad want of dates all through, which makes this otherwise good book hard to read. We presume "*abdominal* fasting"(!) of which Mr. Waddington speaks (p. 45), is a misprint for *hebdomadal* fasting; but both words are significant, the first specially so. These are minor errors and blemishes, but still they *are* blemishes.

In reading Mr. Waddington's book, the words of Carlyle frequently came to mind:—"Many men in the van do always, like Russian soldiers, march into the ditch, and fill it up with their dead bodies, that the rear may pass over dry shod and gain the honour. How many earnest, rugged Cromwells, Knoxes, poor peasant Covenanters, wrestling, battling for very life in rough, miry places, have to struggle, and suffer, and fall, greatly censured and bemired, before a beautiful Revolution of '88 can step over, in official pumps and silk stockings, and universal three-times-three."

We must not omit to say, that this work, additionally to its publication by Messrs. Cash, is included in the "Library for the Times."

Lectures on the True, the Beautiful, and the Good. By M. V. COUSIN. Increased by an Appendix on French Art. Translated by O. W. WIGHT. Third Edition. Edinburgh: T. and T. Clark.

WITH the name of Victor Cousin we, in this country, have come to associate what is called *Eclecticism*. In this volume, the French philosopher declares that, although eclecticism is, indeed, very dear to him, as "the light of the history of philosophy," it is but one of the most important and most useful applications of the philosophy he teaches, and "not its principle." He desires to have his doctrine described by the word "*Spiritualism*;" and thus states its claims to that title:—

"To it is rightly given the name of Spiritualism, because its character, in fact, is that of subordinating the senses to the spirit, and tending, by all the means that reason acknowledges, to elevate and ennoble man. It teaches the spirituality of the soul, the liberty and responsibility of human actions, moral obligation, disinterested virtue, the dignity of justice, the beauty of charity; and, beyond the limits of this world, it shows a God, author and type of humanity, who, after having evidently made man for an excellent end, will not abandon him in the mysterious development of his destiny."

On these grounds, we readily admit the claim of M. Cousin's philosophic doctrine to be called "Spiritualism;" and rejoice that this philosophy finds clear and impressive voice in these days of materialistic tendencies and pretensious "positivism," falsely so called. But we are little inclined to admit all the implications of the following passage: that M. Cousin's is—

"—that philosophy, as solid as generous, which began with Socrates and Plato, which the Gospel has spread abroad in the world, which Descartes put under the severe forms of modern genius, which in the seventeenth century was one of the glories and forces of our country [France], which perished with the national grandeur in the eighteenth century, which at the commencement of the present century M. Roger-Collard came to re-establish in public instruction, whilst M. de Chateaubriand, Madame de Staël, and M. Quatremère de Quincy transferred it to literature and the arts."

In these sentences there is a specimen of the faults by which Cousin's best writings are corrupted; faults which seem in great part to spring from the love of *effect*, which the rhetorical character of Lectures somewhat demanded, and which the brilliant Frenchman loves with a Frenchman's passion; faults, too, which have the serious character of trifling with historic names and the movements they represent, and of a haste and boldness in generalization, which is sometimes glaringly incorrect, or even impudently false. What a jumble there is in the passage we have quoted! Socrates and Chateaubriand! Plato and Madame de Staël! And as for the relation of *the Gospel* to them and their teachings—if the significance of the entrance of Christ into human history, and of his life, death, and resurrection, be no more than M. Cousin allows in the pages which close Lecture XVI., his identification of it with certain tendencies in philosophy may be allowed: but, for ourselves, we beg to say, that M. Cousin appears to us to drop out of Christianity all that is specifically Christian, to remove from its revelations all that *it alone* reveals, and to import into what remains the ready-made notions of his own spiritualism, and then to declare that *this* is "the Gospel" or Christianity, and that his philosophy leads up thereto, and is crowned thereby! The coolness with which this is done, in every place in the author's writings in which the religion of Christ is referred to, would be really amusing, if it were not injurious as well as unjust. Yet, we really *do* believe that M. Cousin thinks he has bottomed the matter, and professes his doctrine with the feeling of having therein a hallowed faith, and not only the product of philosophical inquiry.

This exception taken, we do not mean to dispute with his followers that Cousin is the first of the philosophers of the century, *next* to our own Sir William Hamilton; or, that his works have been, and must yet be, most serviceable to his age, and teach both a method and a doctrine which are, in the main, true and valuable.

The lectures contained in this volume appeared in the first series of the "*Cours de l'Histoire de la Philosophie Moderne;*" but have been drawn thence, and "severely corrected," and greatly enlarged by the author, that they may form a *résumé* of the theories scattered in his different works. They are eighteen in number, and contain a regular exposition of Cousin's doctrine. Under these three heads—the True, the Beautiful, and the Good—he embraces "psychology (placed by him at the head of all philosophy), æstheties, ethics, natural right, and, finally, *theodicea*—that perilous *rendezvous* of all systems." The translator justly says that this is, "in a philosophical point of view, the most important of all its author's works," and as "the last word of European philosophy, merits serious and thoughtful attention."

To such attention we earnestly commend it; and while Mr. Wight's good fame for his previous translation from Cousin permits us to content ourselves with simply saying, that *this* is all that could be wished by the author or by the English student; we would thank him for the honest words with which he offers the book especially to those who "speak of metaphysics with idiotic laughter," and to the "utilitarian statesmen," who sneer at philosophy, and believe only in experience and expedients. Further than this, we can assure every thoughtful and cultivated person, of great gratification and improvement for the intellect, taste, and the moral feelings, from these pages, which need not by any means be regarded as bestowed on scholars or deep students alone.

It seems desirable to let M. Cousin himself give an account of the range and character of these Lectures; and we therefore quote his last words:—

"Let us sum up this *résumé*. Setting out from the observation of ourselves in order to preserve ourselves from hypothesis, we have found in consciousness three orders of facts. We have left to each of them its character, its rank, its bearing, and its limits. Sensation has appeared to us the indispensable condition, but not the foundation of knowledge. Reason is the faculty itself of knowing; it has furnished us with absolute principles, and these absolute principles have conducted us to absolute truths. Sentiment, which pertains at once to sensation and reason, has found a place between both. Setting out from consciousness, but always guided by it, we have penetrated into the region of being; we have gone quite naturally from knowledge to its objects by the road that the human race pursues, that Kant sought in vain, or rather misconceived at pleasure, to wit, that reason which must be admitted entire or rejected entire, which reveals to us existences as well as truths. Therefore, after having recalled all the great metaphysical, æsthetical, and moral truths, we have referred them to their principle; with the human race we have pronounced the name of God, who explains all things, because he has made all things, whom all our faculties require,—reason, the heart, the senses, since he is the author of all our faculties.—This doctrine is so simple, is to such an extent in all our powers, is so conformed to all our instincts, that it scarcely appears a philosophical doctrine, and, at the same time, if you examine it more closely, if you compare it with all celebrated doctrines, you will find that it is related to them and differs from them, that it is none of them and embraces them all, that it expresses precisely the side of them that has made them live and sustains them in history. But that is only the scientific character of the doctrine we present to you; it has still another character which distinguishes it and recommends it to you much more. The spirit that animates it is that which of old inspired Socrates, Plato, and Marcus Aurelius, which makes your hearts beat when you are reading Corneille and Bossuet, which dictated to Vauvenargues the few pages that have immortalised his name, which you feel especially in Reid, sustained by an admirable good sense, and even in Kant, in the midst of, and superior to, the embarrassments of his metaphysics, to wit, the taste of the beautiful and the good in all things, the passionate love of honesty, the ardent desire of the moral grandeur of humanity. Yes, we do not fear to repeat that we tend thither by all our views; it is the end to which are related all the parts of our instruction; it is the thought which serves as their connexion, and is thus, so to speak, their soul. May this thought be always present to you, and accompany as a faithful and generous friend, wherever fortune shall lead you, under the tent of the soldier, in the office of the lawyer, of the physician, of the *savant*, in the study of the literary man, as well as in the studio of the artist! Finally, may it sometimes remind you of him who has been to you its very sincere but too feeble interpreter!"

Dolne; or, The National Songs and Legends of Roumania. By E. C. GRENVILLE MURRAY. London: Smith, Elder, and Co.

NATIONAL poetry and legend has more than its poetic and literary interest: it is the truest revelation of the character, and the best history of the fortunes of a people. Proverbially, the popular songs and airs of a nation embody its spirit, and throb with the life of its very heart. Both kinds of interest belong in a remarkable degree to the Roumanian literature, with which Mr. Murray makes us acquainted in this charming and welcome volume. It contains true poetry, exquisitely simple and beautiful, with imaginative features, freshness of feeling, and a noble fervour, all

its own. And this is the poetry of the people of the Principalities, for whom we are just now so greatly concerned; and it is more precious, as affording direct insight into their peculiar constitution, temperament, and character, than many of the volumes of geographers, historians, and statists.

Mr. Murray has prefixed an Introduction, in which he sketches, in the merest outline, the history of Wallachia and Moldavia: and then gives us the following account of the Doïne:—

THE NATIONAL SONGS OF ROUMANIA.

"Wallachia and Moldavia, oppressed by the misgovernment of the Phanariot princes [1716—1821], had for a long time no literature save the Psalms of David, and a few religious treatises. The learning of the ancient world was only known by some miserable translations from the Greek, rendered into a barbarous jargon of words taken from the Sclavonic, Greek, Turkish, and Latin—a gibberish which was the fashionable language of the court, the law, and society, much as the corrupt Norman-French became in England after the Conquest. But, says La Rochefoucauld very wisely, 'a man's native language is as deeply impressed in his heart as on his tongue.' The Rouman, or Wallach Dialect still lingered in the peasant's hut, and in the affections of the people. It was evidently derived from the Latin; and bore perhaps as much resemblance to the language of Virgil or Cicero, as Yorkshire provincialisms or the patois of Marseilles may bear to the English of Lord Palmerston, or the French of M. Guizot. The Lautars, or wandering minstrels, were still taught to sing to humble men the Doine, which had soothed their sires, and the old war songs of the Boares, which yet stirred their hearts like the call of a trumpet. These songs had been transmitted from sire to son by oral tradition, and by quaint old living chronicles, the only records now left to Roumania. Such was the state of things forty years since. With the fall of the Phanariots began a new era; and to John Eliade, a country school-master, belongs the honour of having restored the national language to literature: a language so soft and beautiful as to have been called the golden tongue. . . . . Some of the best of the Doine have been collected by M. Bolentiniano, who has assisted me with much curious information. . . . . I think I may venture to believe that I have not deceived myself as to the beauty of the Doine. Poetry which has stirred the heart of one nation, generally has an echo in that of another. . . . . The Doine seem indeed to me to have about them something of the character of Ossian; only that instead of belonging to a slow, grave, misty nation like the Scotch, they are the songs of a people who lived beneath a summer sky, and whose dreams were all of sunshine and flowers, of moons, and stars, and silver seas."

The national hero of Roumania is Mihaï the Brave, Prince of Wallachia at the end of the 16th century. He declared war against the dominant Turks, and drove them from the country; but was eventually assassinated by the emissaries of a petty neighbouring prince. Roumanian song, Mr. Murray tells us, is full of his achievements. We give a specimen founded on a striking incident, the particulars of which we gather from one of the useful notes appended to the volume: namely—"It is said that once Mihaï was condemned to death, but at the moment the executioner was about to strike, he became fascinated by the calm, steady gaze of Mihaï, and let fall the axe. The people, whose darling he was, and who only waited for some accidental circumstance to become unmanageable to the authorities, now delivered him by the strong hand, and led him home in triumph." Here, then, is the popular song:—

MICHAÏ THE BRAVE AND HIS EXECUTIONER.

"It is the hour when the butterfly spreads his wing bathed in dew, and springing from his bed of flowers flies on a sunbeam towards the skies. Michaï is kneeling before the Executioner. The first rays of the daylight fall broken upon his long hair. Near him is his daughter Florica. She trembles like a dew-drop in the rays of the sun, and her lovely eyes shine beneath their long lashes, like two stars on the bosom of a cloud. 'Why dost thou weep, my daughter?' asks Michaï, with a noble reproach. 'I die for my country, and for the faith of my fathers. Is not such a death as this honourable enough? Thou shouldest rejoice at it, and deck the tresses of thy hair with flowers. He who dies for his country should look upon the day of his death as a festival.' 'On thy knees!' cries the pale Executioner. 'The axe is raised above thy head, and it must fall.' Michaï gives the word. He looks steadily at the Executioner. The people murmur. Falls the axe? No! the blow is not yet struck. The headsman trembles, and kneels at the feet of Michaï, fascinated. The people press round; they break the chains of their hero, and Michaï is carried home by them in triumph. And the young maidens dress their long hair with flowers, and every child in Roumania repeats the brave words of Michaï: 'He who dies for his country should look upon the day of his death as a festival'"

A curious and very popular ballad, in which national vanity is somewhat indulged, and which has "a wild and singular rhythm in the original," is—

THE TARTAR.

"Tartar, reign in thy steed! Hold fast thy bridle, Tartar! Tartar, try not to pass the river, or, by the cross of my father, there shall remain no vestige of thee or of thy steed, Tartar!"

"Tartar! where is now thy sword, and where thy gallant steed? Where is thy pride, Tartar? I warned thee not to pass the river; and now the crow is feeding on thy bosom, Tartar!"

If, even in English, this ballad retains so much pith, and strength, and spirit, we can easily conceive that in Rouman it has a peculiar power of its own, to sway the soul, and fire the heart of the people who may chant its strange rhyme to some rude but stirring melody.

One of the characteristics of this poetry is, its fine sense of natural beauty, and the penetration of the chief objects in nature, and of their relations to each other, with deep human feeling. Here is an example, chosen from among better for its brevity's sake:—

THE ROSE AND THE SUN.

"It is early morning, and a young Princess comes down into her garden to bathe in the silver waves of the sea. The transparent whiteness of her complexion is seen through the slight veil which covers it, and shines through the blue waves like the morning star in an azure sky.—She springs into the sea, and mingles with the silvery rays of the sun, which sparkle on the dimples of the laughing waves.—The Sun stands still to gaze upon her; he covers her with kisses, and forgets his duty. Once, twice, thrice, has the night advanced to take her sceptre and reign over the world. Thrice has she found the Sun upon her way.—Since that day the Lord of the Universe has changed the Princess into a rose; and this is why the rose always hangs her head and flushes when the Sun gazes on her."

Our last extract has a subject which, more than any other, when treated in popular literature, brings out the morality of social feeling. Here the feeling is pure and noble. Mr. Murray says, "it is sung partly in prose, and partly in verse, to rock children to sleep, or beguile the long winter evenings. From such simple listeners it is said often to draw tears." It is considered to be of Dacian origin.

THE DAUGHTER OF THE LAUREL TREE.

"'Open thy branches, beautiful Laurel Tree, and let me go forth; for it is the hour when the Evening Star bathes her silver hair in the limpid waters of the rivulet.' So speaks a fair girl shut up within the Laurel; and the Laurel opens its leaves. The maiden springs out, and descends dancing into a flowery valley. The pale betrothed of the Sun shines softly through the clouds, and the nymph flits through the valley, light as the breeze when it passes over the flowers. Her large eyes reflect the soft and loving light of the stars, and her long hair breaks in a golden flood upon her shoulders. 'Listen, sweet girl,' says a young and handsome stranger. 'Your locks are more beautiful than the beams of the sun upon a lily; but accursed be thy loveliness, for it has troubled my life and my youth.' At these words a blush burns on the cheek of the maid, like drops of blood from a wounded bird fallen upon the snow of the morning. The young stranger tries to embrace the beautiful Daughter of the Laurel, but the fair-haired maiden flies fast through the pale shadows of the night. When far from the traveller she stops, and seems to defy him; but when the youth approaches she flies again, and both at length disappear in the flowery groves. 'The Star Queen sleeps in her palace of clouds; sleep also, gentle and lovely girl; try to calm thy sighs.' So sings the handsome stranger, and the Daughter of the Laurel falls to sleep in his arms, murmuring a prayer to God that her lover may never abandon her. She sleeps. At her awaking, her anxious eyes seek in vain for those of the handsome stranger. She sees him no more. She shrieks for him wildly in vain, and calls to the night; to the stars; to the rivulet that runs through the wood; to the birds singing among the flowers; but none can tell her whither he has fled. 'Open thy branches, beautiful Laurel Tree!' then cries the deserted girl; 'the night is already flying before the first rays of the day-light, and if I remain longer here I shall dissolve away into dew.'—'Away, young and beautiful girl,' replies the Laurel Tree, mournfully; 'the star wreath of honour has fallen from thy brows; there is no longer any place for thee here.' Then the sun rises over the mountain, and the Daughter of the Laurel dissolves away into dew."

We need not now tell our readers that this volume is worthy of their attention,—that it is rich in beauty, in tenderness, and in simple pathos,—or, that it is one of the best recent additions to our specimens of the characteristic popular poetry of other lands. Mr. Murray adds to it, six national airs of Roumania, communicated to him by the Princess Ghika, and arranged for the piano-forte by Henriz. They are exceedingly pretty; but we wish we knew their history.

Mr. Murray deserves our thanks for making "the Doïne" known to the English, and our congratulations upon the execution of this expressive and tasteful version of them.

Paul Gerhardt; or, the Pastor and the Prince. Translated from the German of WILDENHAHN, by MRS. STANLEY CARR. London: Knight and Son, Clerkenwell.

THESE are two volumes to our liking. We are not only going to commend them, but to commend them with an honest cordiality. The disputes between the Lutheran and the Reformed (that is, Calvinistic) Churches of the continent in the seventeenth century were carried on with most inimical harshness on both sides. Each party contended for his own 'doxy, just as theologians have often done since, heedless of bleeding and dying humanity, while they were battling not for truth but for victory. Common people, not conversant with subtle and solely scholastic refinements, were called on to decide knotty points like these: whether in the eucharist the *actual* body and blood of Christ were present by transubstantiation, or only the *real* body and blood by consubstantiation? whether both natures were united in Christ, or the Divine transmuted into the human? and other similar questions, that, whether agitated by the old burghers of Colü, or the clergy of our own day, invariably carry us back to the lines of Hudibras, not a whit too severe, in which, speaking of the technical theologians of his day he says of his knight:—

"He could raise scruples dark and nice
And, after solve 'em in a trice;
As if Divinity had catch'd
The itch, on purpose to be scratched,
Or like a mountebank did wound
And stab herself with doubts profound,
Only to show with how small pain
The sores of faith are cured again;
Although by *woful proof we find*
They always leave a scar behind."

When Frederick William, afterwards called the "Great Elector," succeeded his father, one of his first projects was to effect a reconciliation or compromise between the antagonistic Church parties. Forgetful that his four years' residence in Holland had given his mind an unmistakable bias in favour of the Calvinists, he proceeded to carry out his plan of compromise under the idea that he was just to both parties. The attempt failed, as all such attempts must fail, and the result was the unpopularity of the Elector, and severe trials and depositions to the Lutheran clergy, who amidst the conflict appear to great advantage over their hard dogmatic adversaries the Calvinists. Amongst the noble men of that period of "dim religious light," Paul Gerhardt was one of the foremost. Pastor and poet, we know of no picture on which we so much love to linger as on the memory of this good man. Even now we sing many of his hymns, and find that their translation has not deprived them of their power to touch the deepest chords within. Wildenhahn thus describes him as a man whose "softly rounded countenance, the soft curling beard on chin and upper lip, the long curls which floated over his shoulders, and the high, open brow, which the small black skull-cap edged without invading its lofty intellectuality; the dark but mildly glancing eyes expressive of a sort of kindly enthusiasm, mingled with that childlike purity which beams forth from a God-illumined and God-reconciled heart, formed altogether a vision of such high yet winning attraction, as seldom failed to secure, even at first sight, the deepest reverence, coupled with the most confiding trust and love for this sweet singer of redeeming love, wherever he was brought into contact with those whose hearts could appreciate his."—(p. 45.)

What Paul Gerhardt suffered, and how his heroic wife suffered with him and upheld him, as only woman can uphold man—for in time of sorrow out of weakness she ever waxes strong—how all his sufferings disciplined his soul into such an embodiment of power and gentleness, and how he wholly lived a great good man, and how he died in his sixty-third year repeating this verse of one of his own hymns; all this, and more than this, the reader must go and get from these two charming volumes.

"Death hath no more power to kill,
He but sets our spirits free
From the weight of earthly ill,
Though its name should 'legion' be:
Shuts the gate of bitter woe,
Opens up the heavenly way,
That our unchained feet may go,
To the realms of heavenly day."

We will only quote one song: Gerhardt has just composed it, and his friend Ebeling, a worthy bachelor, who has married "the lady Harmony, and wants no better half," has put it to music; sitting down to the piano Ebeling ran over a short but graceful prelude, and then sang with a firm bass voice the following song, entitled "The Admirable State of Marriage:"—

Full of wonder, full of skill,
Full of wisdom, full of power,
Soother of each earthly ill,
Lightener of each heavy hour:
Heightener of our purest joy
Is the holy marriage tie.

Those whose eyes have never met
Each to each, by name unknown,
Circled with a viewless net,
Yield to impulse not their own;
Till God binds them, heart and hand,
In His holy marriage band.

Part not those whom God hath joined,
He knows best what best should be;
We are fallible and blind;
He is from all failing free.
What he builds shall stand for aye,
Though all else should fall away.

Does a cloud obscure your day?
Love can gild it with a smile!
Do sharp thorns impede your way,
Think it is your Father's will!
Love can put all fear to flight,
Love makes every burden light!

When His children's task is done,
All appointed trials past,
God recals each chosen one,
To His heavenly home at last;
Clasps them to his Father-heart,
Gives them in his bliss a part!

And now all we have to say to our readers is, go and get these two capital books, and make a present of them to your children, and you will see, by the hold they take of them, that we are not extravagant in our hearty recommendation of two as wholesome, healthful, and religious books as we have met with for a long time on our library table.

The Life and Letters of Christopher Anderson; author of "Annals of the English Bible," "The Domestic Constitution," "The Native Irish," &c. By his Nephew, HUGH ANDERSON. Edinburgh: William P. Kennedy.

CHRISTOPHER ANDERSON was both a good and a great man: his "Domestic Constitution," and "Annals of the Bible," will long survive to prove this. Without possessing any originality of genius, he was an indefatigable worker, and mostly worked successfully what he undertook. His name is

associated with many old names of worth and power in Baptist history; Ward, Marshman, Carey, Hinton, Cox, Ryland, and others, were his companions in the kingdom and patience of Jesus Christ, and his friends and associates in many trying periods. But why we should have a portly octavo volume, of close upon 500 pages, to record the unpretending annals of this good man's life is to us a profound mystery. With infinite weariness have we gone through this volume, page after page, and confess that seldom in our lives has it been our misfortune to read a more heavily toilsome book. Almost unrelieved by a single connecting link of remark, and without an atom of lightness to relieve the dreary way, do we have page after page such as this:—

"April 7th.—Left Bristol for Kingstanley with brother P.; Mr. Cooper at home." [That was in 1806; but what consequence to us in 1854 flows from Mr. Cooper being "at home," we cannot tell.]

"8th.—Mr. Winterbottom spent the day with us. Preached at Stanley." [Useful memoranda, perhaps, but what are they to us?]

"10th.—Left Kingstanley, at eleven A.M., with Mrs. Cooper, for Stratford House; left her there, and went on in the carriage to Cheltenham, and then by post-chaise to Bourton-on-the-Water: arrived at dear brother Coles' at half-past nine." [Very instructive this: part of the day Mr. Anderson travelled in a carriage, and part in a post-chaise.]

"11th.—Pleasant village. Called on friends, Mrs. Hall and Mrs. Snooks. Expounded in the evening." [What then?]

"12th.—Dined and drank tea at Mrs. Hall's. Miss Griffiths, and Mrs. and Miss Snooks present. Miss Snooks is the lady to whom Forster's letters are addressed." [Which every body knew long ago.]

But we will not tire our readers, nor will we waste printer's ink, with more of such extracts; there are literally in one place—and we add this to justify our censures, lest they should appear unjust,—ten consecutive pages of goodly octavo like this; in another, three pages; in another, four; and so on; and, all through the book, you get into the journal (no, not a journal: a kind of Letts' Diary Memorandum Book, forgotten to be destroyed, and now republished in a fit of folly): out of this, you are carried into letter upon letter, some *to* some *from*—Pelion on Ossa piled; out of this into journeys, sermons, history of the Serampore mission redivivus, quarrels between Mr. Anderson and his co-pastor, the latter detailed with most disgusting minuteness; and thus we are hurried to the end of a volume we took up prepared to like and anticipating to enjoy.

The whole thing in religious biography is, with very few exceptions, done so slovenly, and with such evident purpose to make a book, that, against our feelings, we are compelled to speak in indignant terms against this solemn trifling with serious matters. It does seem to us that many of our religious writers sit down to their task with purpose beforehand to render their book as repulsive and unreadable as possible. Concern for the republic of letters makes us feel and write strongly on this matter; and we honestly confess it would afford us immense satisfaction to see nine-tenths of all modern religious biographies consigned to the flames, and the remaining tenth placed under the vigilant superintendence of a committee of intelligent and thoughtful children, by whose judgment of their merits we would hold ourselves bound to save or to destroy this remnant.

It is no trifling matter of mere pen and ink to be an author, especially the author of professedly religious books; and, while we see immature and unfurnished minds rushing into all the perils and responsibilities of authorship on most trifling occasions, and oftentimes for unworthy purposes, such as the morbid gratification of a printed relationship with the subject of a memoir, we cannot forbear an earnest but honest protest against all such sins of authorship.

The Life and Adventures of George Wilson, a Foundation Scholar. By GEORGE GRIFFITHS. London: Cash and Co.

MR. GRIFFITHS is, or ought to be, already well known by a very laborious and useful work, on the "Free Schools of Worcestershire." He has entered on a crusade against the abuses and frauds existing in the administration of the property and affairs of the "endowed schools" of the kingdom: and he deserves reward both for the excellence of his purpose and the patience and ability of his endeavours. We trust he will find sympathy and encouragement in his work, from the general circulation and popularity of his tale, in which he seeks to bring some parts of his case, in a striking form, before the classes most interested in his inquiries and labours.

The story is good, as a story; but the character and movement of the incidents being subordinate to a purpose so practical as the conveyance of information on a subject not very capable of imaginative adornment, it will scarcely bear the tests usually applied by us to works of fiction. Yet, we must credit it with many literary merits, which scarcely get fair-play in such a book, but which do again and again effectively appear. And we are sure the book will be found an interesting piece of reading, opening up novel scenes of real life, and delineating them with a good deal of strength and colour.

In place of an extract from the story itself, Mr. Griffiths shall explain its object:—

"The enormous perversions of the funds belonging to the endowed schools of England, Ireland and Wales, are scarcely known to the parties most interested in their proper appropriation: viz., the middle and the working classes. The following work, therefore, has been written principally with an aim of exposing these perversions, and of directing public attention to them, for the purpose of obtaining their reform. . . . . The total amount of the various revenues of all sorts belonging to the Endowed Schools of England, Ireland and Wales is very large, and the sources from which those funds are derived are very numerous. Thus the properties and revenues are composed,—First, of buildings, benefices, fellowships, scholarships, and benefactions at the Universities belonging to these schools. Secondly, from lands, houses, benefices, food, clothing, lodging, stipends, and benefactions at the Cathedral, and Westminster Abbey schools. Thirdly, from benefices, rents, dividends, school buildings, and residences, book funds, reward funds, apprenticeship fees, cothing, and food, attached to the schools; and, although not strictly forming a part of the Educational revenues, we must add the Capitation fees, levied in many schools where the funds are too low to provide efficient masters, and in many, also, where the funds are more than sufficient. It has been calculated that the value of all the properties belonging to these schools amounts to fifteen millions sterling, but supposing it is only ten milllions, the gross annual value thereof, at five per cent. per annum, would be £500,000. The gross revenues, as reported by the Charity Commissioners, are £312,545 5s. 3d. This sum does not include the benefices, fellowships, scholarships, and buildings. This total is astonishing; but if any person will sit down and add up the values of the revenues belonging to the Cathedral schools, the Metropolitan schools, and twenty of the greatest of the endowed schools out of London, his surprise will vanish; for instance, the gross income of the Charter-House School and hospital alone, amounts to £51,000 per annum."

Adventures in the Wilds of North America. By CHARLES LANMAN. Edited by C. R. WELD. (Traveller's Library, 2 parts.) London: Longman and Co.

WE are told in the preface, that some years ago Mr. Lanman abandoned a mercantile career, in New York, and started for the Western States, more intent on pleasure than fortune-making. He travelled on foot, on horseback, and in canoes, through the Valley of the Mississippi, the Basin of the Great Lakes, the Valley of the St. Lawrence, and over the great mountain chain extending from near the Bay of Fundy to the Gulf of Mexico. His narrative of these travels has been partly published in America; and Washington Irving has acknowledged "the delightful entertainment" these summer rambles afforded him; and adds:—"They carry us into the fastnesses of our mountains, the depths of our forests, the watery wildernesses of our lakes and rivers; giving us pictures of savage life and savage tribes, Indian legends, fishing and hunting anecdotes, the adventures of trappers and backwoodsmen, our whole arcanum, in short, of indigenous poetry and romance." Who will not be attracted by such an account, on such an authority, of Mr. Lanman's pages? And whoever permits himself to be drawn into their perusal, will not readily be induced to leave them, or complain of disappointment when he has done. There is novelty everywhere; instruction in abundance; and amusement constantly.

From such multifarious matter as Mr. Irving truly describes, we scarcely know how to make selection: but perhaps Mr. Lanman's manner will be tolerably well represented by these

SNAKE STORIES.

"In the vicinity of French Mountain is an island celebrated as the burial-place of a rattlesnake hunter, named Belden. From all that I can learn, he must have been a strange mortal indeed. His birth-place and early history were alike unknown. When he first made his appearance at this lake, his only companions were a brotherhood of rattlesnakes, by exhibiting which he professed to have obtained his living; and it is said that, during the remainder of his life, he acquired a handsome sum of money by selling the oil and gall of his favourite reptile. And I have recently been told that the present market price of a fat snake, when dead, is not less than half a dollar. Another mode peculiar to old Belden for making money, was to suffer himself to be bitten at some tavern, after which he would return to his cabin to apply the remedy, when he would come forth again just as good as new. But he was not always to be a solemn trifler. For a week had the old man been missing, and on a pleasant August morning, his body was found on the island alluded to, sadly mutilated and bloated, and it was certain that he had died actually surrounded with rattlesnakes. His death-bed became his grave, and rattlesnakes were his only watchers; thus endeth the story of his life.

"The other day, when returning from a fishing excursion in a boat, accompanied by a couple of 'greenhorns,' we discovered on the water, near Tongue Mountain, an immense rattlesnake with his head turned towards us. As the oarsman in the bow of the boat struck at him with the oar, the snake coiled round it, and the fool was in the very act of dropping the devilish thing in my lap. I had heard the creature rattle, and not knowing what I did, as he hung suspended over me, overboard I went, and did not look behind me until I had reached the land. The consequence was, that for one while I was perfectly disgusted even with Lake Horicon, and resolved to leave it without delay.

"One more snake story and I will conclude. On the north side of Black Mountain is a cluster of some half-dozen houses, in a vale, which spot is called the Bosom, but for what cause I do not know. The presiding geniuses of the place are a band of girls, weighing two hundred pounds a-piece, who farm it with their fathers for a living, but whose principal *amusement* is rattlesnake hunting. Their favourite playground is the notorious cliff or Tongue Mountain, where they go with naked feet (rowing their own boats across the lake), and pull out by their nails from the rocks the pretty playthings, and, snapping them to death, they carry them away in a basket as trophies of their skill. I was told that in one day last year they killed the incredible number of eleven hundred. What delicious wives would these Horcion ladies make! Since the Florida Indians have been driven from their country by blood-hounds, would it not be a good idea for Congress to secure the services of these Amazons for the purpose of exterminating the rattlesnakes upon our mountains?"

This is only a *brick*—from which it is not easy to conceive the building. A large part of Mr. Lanman's work is taken up with *fishing adventures*, which we specially like for their freshness, humour, and true Waltonism.

Caleb Stukely. (Illustrated Family Novelist.) London: Nathaniel Cooke.

WE read "Caleb Stukely" when it appeared in *Blackwood* in 1841, and have the volumes of "Maga" by us now. It is a story quite worth reprinting, although not a fiction in which there is much beauty or power. Its incidents, taken singly, are generally put vividly before the mind; and its characters, though not developed into distinct and rememberable individualities, have a good deal of vigour in their sketchy drawing. A sense of painstaking and elaboration, almost amounting to painfulness of effort, is, notwithstanding, present with us; though the book, as a whole, is neither a well constructed nor finely finished fiction.

The author must be a good Tory and bitter Churchman,—a good hater of Dissent and liberalism. A Dissenting minister, named Clayton, and some Dissenting fanatics, fill up a great corner of his canvass. His delineations are much like those in which Mr. Dickens, who knows better, likes to caricature the religion and life of Dissenters. But we don't know that we ought to complain or be sorry. It is certain that there *are* ignorant and selfish, and *therefore* conceited and tyrannical men, who have got, no one knows how, into the "order" of the ministry, and who, having no high aims, because no high thoughts as to their calling, degrade the pulpit and Dissent, live by the cant and vulgarity they find existing, and help to perpetuate them, even if they do not aggravate them intentionally. We know Churches which only caricature the principles of Dissent; and Ministers who only caricature the Christian Pastor. So long as these things last, it is perhaps as well that even scornful and unbelieving men should hold up the mirror, that we may "—see oursel's as ithers see us:" or, we might suffer the things to continue among us, under our name, and sheltered by the power of our principles, which, in real truth, they are denying and injuring. We feel no discomfort at seeing the portraits of Mr. Stiggins, Mr. Chadband, and Mr. Clayton; we only laugh, at first; and then we seriously ask our friends, whether anything can be done to abate the *unctious cant* and *self-made parson nuisances?*

BOOKS RECEIVED.

Antliff's Memoir of Morgan. T. King.
The Congregational Church at Wrentham; its History and Biographies. Jarrold & Sons.
The Scottish Congregational Magazine, March and April. Fullarton & Co.
The Longmoss Spring. A Tale. Nelson & Sons.
The Bible Handbook. By J. Angus, D.D. Religious Tract Society.
The Burning Ship. By Rev. J. R. McGavin. J. Snow.
The Bible and its History. J. Snow.
Buchan's Advanced Reader. W. Hamilton, Glasgow.
Bainbrigge on Early Education. Blackader & Co.
Gerstockerer's Travels. T. Nelson & Sons.
Chalyban's Speculative Philosophy. By Tulk. Longman & Co.
Memoirs of the Court of Prussia. T. Nelson & Sons.
Cowper's Poetical Works. Vol. I. By Rev. G. Gilfillan. T. Nichol, Edinburgh.
The Journal of Sacred Literature, April. Blackader & Co.
Bibliotheca Sacra, April. Trubner & Co.
Sixteen Articles on Justification. By Charles Cholmondeley. J. Chapman.
The Bible in the School-room. By Launcelot Layman. Holyoake & Co.
Robert Hall; his Genius and Writings. A. Hall & Co.
Chalmers' Discourses on the Christian Revelation. Constable & Co.
Voltaire and his Times. By Bungener. T. Constable & Co.
The Life of Mrs. Sherwood. Darton & Co.
Young Men, in their Relation to the Church. By the Rev. H. Allon. Jackson & Walford.
List of Officers of the London Temperance League. W. Tweedie.

Printed by WILLIAM FREEMAN, of 15, Hill-street, Peckham, Surrey, at the office of Messrs. PETTER and COMPANY, New-street, Doctors' Commons; and published by him at No. 69, Fleet-street, London.—Thursday, April 27, 1854.

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XVI.—NEW SERIES, No. 443.] LONDON: THURSDAY, APRIL 27, 1854. [Price, with Supplement, 6*d*.

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Ecclesiastical Affairs.

INQUIRY *v.* PREJUDICE.

THIS evening, on the reassembling of Parliament after the Easter holidays, the Oxford University Bill will be proposed for committal, in the House of Commons. To this proposition, notice of amendment has been given by Mr. Heywood, that the bill be referred to a Select Committee, which, if carried, would of course be followed by the usual resolution,—That the Committee have power to send for persons and papers. The effect of this will be to remit the measure, for further inquiry and evidence, to a body possessed of full Parliamentary authority, and thus to give to Dissenters the advantage to which they are entitled, but which the Royal Commission were not permitted to extend to them, of tendering evidence and information in support of their just claims. Presuming, as we have a right to do, that Mr. Heywood will persevere with his amendment, and carry it to a division, it is certainly possible that he may be supported by those who object to any reform of the University, and whose motive for assisting him would be merely the desire of throwing over the bill for the present session. We are anxious, therefore, in anticipation of such a possible result, to show our readers that Mr. Heywood has substantial reasons for the course he has proposed to take, be the consequences what they may.

When Lord John Russell announced his intention of appointing a Royal Commission of Inquiry into the present state of Oxford and Cambridge Universities, he could hardly justify the proceeding without assuming that these institutions were, strictly speaking, national. No doubt, it saved him some political inconvenience, so to draw up the Commission as to preclude all entertainment of the question as to the opening of the Universities to others than the members of the Established Church. But we have yet to learn that one-third of the nation in point of numbers, and one-half in point of religious activity and usefulness, are bound to put up with an act of glaring injustice in order to suit the party convenience of the noble member for the City of London. They surely owe it to their position as well as to their principles to seize upon the first opportunity for redressing that gratuitous wrong. An opening now occurs for them to assert their right to be considered in arrangements affecting national institutions. Lord John contemptuously ignored them—it remains to be seen whether they will consent to ignore themselves. If it was proper that inquiry should precede legislation, it is certainly fitting that, when legislation is proposed, those who were arbitrarily excluded from the benefit of that inquiry should insist upon it at the present moment.

But this is not a question of feeling only—it is one of substantial advantage. Who can tell what might have been the Report of the Commissioners if they had not been forbidden to take evidence on this branch of the subject, or what might have been its influence on Parliamentary opinion and proceedings? Experience has proved that, in other respects, great changes have resulted from the inquiry of the Commissioners. Mr. Gladstone and Mr. Roundell Palmer, opposed as they were to the appointment of a Commission, have testified to the alteration wrought in their convictions by the publication of the evidence elicited—and the tone of debate in the House of Commons on the second reading of the Oxford Bill, and the fact that a favourable decision was arrived at without a division, furnish conclusive proof that a searching investigation of facts relating to questions about which strong prejudices exist, is the most likely method of dispelling honest differences of opinion. Is it unreasonable to hope, that the admission of Dissenters to the Universities would be similarly promoted by a similar course of inquiry? They have reason and right on their side—might they not make both more conspicuous and irresistible by having them passed through the fire of a rigid examination? Why should that process which confessedly has done so much in pioneering the way for the march of University reform, be deemed less efficient in removing present obstructions to University comprehensiveness and liberality? At all events, Dissenters are justified in demanding a trial of the experiment. If they are deemed to be "out of season" with their demand, the blame must rest upon those who refused to heed their claims when some recognition of them would have been more timely.

Nor let it be taken for granted that a Select Committee, having before them a simple question of public policy, could elicit no useful information on this subject. When, upon the introduction of the bill, the member for Rochdale protested in strong terms against the continued exclusion of Dissenters from the Universities, he was told by the hon. and learned member for Plymouth that the exclusion was a necessary complement of a national Church. The reply, of course, could give but small satisfaction to Dissenters, who cannot accept of one injustice as a sufficient apology for another. But is the assumption well-founded? Is it true that exclusive Universities are essentially necessary to the maintenance of a National Church? The proposed Committee might obtain useful information for solving this problem. They might inquire how it comes to pass that the Established Church in Scotland, and even in Ireland, needs no such illiberal bulwark. They might ascertain what has hitherto been the effect of giving facilities for study, and granting certificates of proficiency, without reference to religious tests, in both those parts of Her Majesty's dominions. They might ascertain whether it is absolutely imperative to deal with all under-graduates as if they contemplated holy orders in the Establishment. A dozen useful and practical topics bearing upon this point might be investigated; and the information secured, if honestly sought, might prove of immense service towards the settlement of this important question. We suspect that the real objection to enter upon the inquiry suggested, springs out of a shrewd suspicion that it will dissipate prejudices founded upon ignorance, and that it will put to silence the illiberal platitudes with which the bigotry of ecclesiastics is now so triumphantly defended.

It was urged by the right hon. member for Oxfordshire, as a sufficient ground of objection to the claims of Dissenters, that the mingling together in academical pursuits, of young men professing differing and conflicting religious opinions, would gender a spirit of infidelity. If by infidelity he meant disbelief of the dominant authority of any one church, we can easily believe that such would be the tendency of a more liberal University system. But Mr. Henley, by implication at least, renounced so narrow an interpretation of his language. Well, then, here is another point for searching inquiry. The Select Committee, if appointed, might seek evidence as to the effect upon religious faith and character produced upon students in Universities, such as those of Scotland, which have not the safeguard of religious tests. Is infidelity more rife at Edinburgh, or Glasgow, than at Oxford or Cambridge? Is Christianity less cared for by the classes educated at college in Scotland than in England? These are matters of experience to be determined by a due collection of facts. They do not rest upon simple assertion, however authoritative, either on the one side or the other. The Dissenters have a right to demand that objections of this nature shall be sustained or refuted by careful evidence, and to protest against taking a decision so intimately affecting their interests without the slightest previous investigation.

Oh, but it will be said, we cannot have a Select Committee of Inquiry, and pass the Ministerial bill during the present session. Granted; but what then? In the first place, it is by no means certain—it is not very probable even—that the Lords will pass the bill, even if the Commons should, and this quite irrespectively of the success or defeat of Mr. Heywood's motion. Moreover, the question is one that can well bear a little delay. It is comparatively a novelty—it will bear more ample discussion—and no serious consequences are likely to result from its postponement. In the third place—the proposed settlement by the Government bill will be no settlement at all. It is not to be presumed that more than half the people of these realms will quietly acquiesce in their exclusion from the advantages of these national institutions. The question of reform having been once seriously mooted, it is pretty certain that constant agitation will aim at giving it a much completer embodiment than the compromise proposed by a coalition Cabinet. Now, nothing can be more unsuited to University pursuits than a periodical obtrusion into them of political controversy. Even for their sake, therefore, it is desirable to refrain from legislation, until that legislation can be made to promise comparatively permanent results. On all these accounts, and on many others which we have not space to enumerate, we wish success to Mr. Heywood's motion for a Select Committee, and earnestly trust that the verdict of the House of Commons will be delivered in favour of inquiry and against prejudice.

THE HOUSE OF COMMONS AND ECCLESIASTICAL QUESTIONS.

"A Member of Parliament" shows in the *Leeds Mercury* how largely the House of Commons, during the present session, has been occupied with questions having an ecclesiastical and religious bearing. It appears, from a summary of the divisions that have taken place since the opening of the session on the 31st of January, up to the 11th of April, there have been fifty-four divisions on questions of public interest, and that no less than twenty-six were taken on matters of a polemical character. The latter included the following:—Manchester and Salford Education, Conventional and Monastic Institutions, Church Building Acts, Ministers' Money, Amendment of the Book of Common Prayer, Substitution of Declarations for Oaths, Property Disposal, Colonial Clergy Disabilities and Simony. The Ministers' Money (Ireland) Bill encountered nine divisions, and the Colonial Clergy Disabilities Bill, although it has been debated three times, has not yet passed through committee, and is less understood the more it is discussed. Besides the above ecclesiastical disputes, the House has been engaged during a number of days in religious questions, such as the Capitular Estates Bill, the Oxford University and Religious Tests, the Stoke Newington Church Bill, &c., in which no divisions were taken. There are still plenty of questions of an ecclesiastical bearing yet to be discussed.

"Of the measures already introduced, the following are undisposed of, viz.:—

Tests in the University of Oxford.
Two Oaths Bills.
Conventual and Monastic Institutions.
Property Disposal Bill.
Colonial Clergy Disabilities Bill.
Capitular Estates Bill.
Another Church Buildings Bill.
Religious Education Bill (Scotland.)

Notices have been given of the following:—
Irish Church, Motion by Mr. Moore,

Abolition of Church Rates, about £250,000 a-year.
By Lord Palmerston,
Do. Do. By Sir W. Clay.
Do. Do. By Mr. Packe.
Oxford University Tests. Motion by Mr. Heywood.
Do. Select Committee Do.

Government have issued a commission for inquiry respecting the Maynooth College: the usual annual motion for repealing this grant is expected as soon as a report is made. The grant, by an Act of Parliament, is £30,000 a year; and it is expected that a further sum of £2,000 for repairs will be inserted in the estimates—on which event happening, a discussion and division will follow.

No notice is yet given of an intention to repeal the Edinburgh, Montrose, &c., Annuity Tax, near £10,000 a-year; but this cannot be long delayed.

The Jewish Disabilities will be considered in the discussion on one of the Oaths Bills.

In addition to the preceding claims, there will be,
Irish Presbyterian Dissenters, ... £38,492
Professors of College, do. 2,750
The abolition of Ecclesiastical Courts.
Salaries to several of the Colonial Bishops.
Ecclesiastical Commissioners in England. 33,600."

In these circumstances (says the writer), it seems necessary that the country should interpose, and put a stop to most of these measures, which strike at the root of real and useful business, which might be best and satisfactorily disposed of in half the time now spent in Parliament. To the House itself these ecclesiastical questions are increasingly regarded as troublesome and superfluous, and there is no doubt that their frequent obtrusion is favouring the growth of that public sentiment which will eventually exclude religious questions from legislative discussion and control.

PUSEYISM IN PIMLICO.

For some months past differences have existed between the Hon. and Rev. R. Liddell, incumbent of St. Paul's, Knightsbridge, and some of his parishioners, relative to the manner of performing the services of his church, the consequence of which has been that the bishop and the archdeacon have been called upon to give their decision upon certain formal "presentments" which have been made to them by the churchwarden. On the 4th of February, Mr. Westerton, the churchwarden, laid before the Hon. and Rev. Mr. Liddell the subject of complaint in a series of articles. Mr. Liddell having declined to take any notice of this communication beyond a formal acknowledgment of its receipt, the churchwarden embodied his statements in a memorial to the bishop and the archdeacon. The complaints made by Mr. Westerton, characterising many of the forms and practices observed by Mr. Liddell in the performance of divine worship as being "Popish and offensive," are severally adverted to in the reply made by the Bishop of London, from which we extract the most important passages. The bishop commences by defending Mr. Liddell against the charge of having "introduced" the Popish practices complained of, observing that they originated with his predecessor eleven years before, and that Mr Liddell only "continued them as he found them," with the exception of "a few observances" which were discontinued at the bishop's request.

This (observes Dr. Blomfield), it is true, does not render legal anything which is in itself illegal, but it relieves Mr. Liddell from the charge of having introduced the practices in question, and throws the onus of that charge upon me, for not having sooner interfered to put a stop to them. To some extent I may perhaps be justly liable to that charge, but not to the extent which you imagine. For the sake of avoiding fresh disturbance in the district, I may possibly have erred on the side of indulgence, not forbidding that which was not clearly "Popish and superstitious," as certain other observances in the chapel of St. Barnabas appeared to me to be, which I did interfere to prevent, and which were the ground of my disagreement with Mr. Bennett.

"I will now," pursues the bishop, "proceed to notice, one by one, the heads of your memorial:"—

1. You complain that before the commencement of divine service the choristers and other lay persons are formed into regular order, and so proceed from the clerk's vestry in a kind of theatrical procession, in such order and arrangement, and in all respects similar to what is observed in Romish churches, and that "the second act consists in a solemn procession of the clergy, each bearing, with pomp and ceremony, one or more of the vessels used in the offices of the church."

The bishop sees no objection to the "theatrical procession," thinking it "quite as proper that the persons engaged in the performance of the church's offices should walk to their places in regular order, as it is that they should straggle in one by one, and take their seats as they may happen to enter the church." He considers this sort of procession quite different from the second one complained of, and regarding it as a distinct imitation of the practice of the Roman Church, says that Mr. Liddell has, at his "request," consented to discontinue it.

2. With regard to "bowings," "genuflections," and "gesticulations," Mr. Liddell denies the truth of your statements. I did not observe any such gesticulations when I held a confirmation at St. Paul's Church on the 24th of March, nor were any such noticed by a confidential person who attended divine service there at my request on Sunday last. The custom of bowing upon entering a church or chancel is a very ancient one, and very generally observed in our church till within the last hundred years. I have been told by some old clergymen that when they were young it was the general practice, at least with the clergy. I do not observe it myself, but I should be loth to impute a superstitious feeling to those who do. The rule to be followed in this and similar cases is not to use outward marks of reverence in an ostentatious or singular manner, so as to awaken suspicion and call forth observation. I do not see how it is possible to lay down a stricter rule than this, or to prescribe an exact scale for the orderly expression of devout feelings. I have already expressed my dislike to frequent genuflections in my charge of 1850. I have reason to believe that Mr. Liddell is not only not inclined to anything like extravagance in this respect, but has endeavoured to restrain it in others.

3. I now come to the subject of intoning the service. It is well known that I do not approve of this mode of performing divine service in parish churches. I expressed my dislike of it in my charge of 1842; and all I can say in its favour is, that I had rather hear the prayers well intoned than badly read. But whether I have authority to forbid it is a different question. (The bishop quotes from the canons in support of this view.)

4. With respect to the communion table, which the memorial designates the "high altar," I have to observe that you use that term incorrectly. The high altar is the principal altar in a church where there are more than one, which is not the case in any of our churches, except in a few instances where a church is divided into two parts, and divine service is performed in each. The communion table in St. Paul's Church cannot be termed an altar, except in a figurative sense of the word. It is not of stone, but wood; not fixed, but moveable. When I consecrated the church, the disputes on this article of church furniture had not risen to such a pitch as they have since attained, and the height of the communion table did not attract my notice. It is now a part of the goods of the parish; and although the churchwardens, with my consent and that of the vestry, might change it or replace it by another, I do not believe that I have authority to direct them so to do. If any persons think it to be the duty of the churchwardens to make such a change, they must proceed against them by a suit in the Consistorial Court.

5. As to the candlesticks on the communion table, I have stated my opinion in my charge of 1842, and I am not prepared to retract that opinion. I had rather not see them in parish churches, but I am not prepared to order their removal when they have been placed there for several years.

6 The wooden cross which is fixed upon the communion table I consider to be objectionable; but when, soon after Mr. Liddell's appointment to St. Paul's, I expressed a strong wish for its removal, I was assured by Mr. Sotheron, M.P., then one of the churchwardens, that such removal would wound the feelings of a great number of the congregation, and I therefore allowed it to remain in suspense. As the cross (which is not large and massive as you describe it, but small and light) was on the table when the church was consecrated (though not seen by me, a large offertory desk being in front of it), I am not satisfied that I have authority to direct its removal without the consent of the churchwardens and parishioners, except by a formal decree of the Consistorial Court. I certainly wish it to be removed, and should be glad if the parishioners would agree to its removal without such authoritative sanction.

The bishop concludes as follows:—

I have now touched upon all the allegations of your memorial, and I have to observe, in conclusion, that if the practices complained of are "offensive to the parishioners of the district of St. Paul, and bring scandal on the whole church, it is somewhat strange that the parishioners should have so quietly acquiesced in them for so long a time, and that I should only now be called upon by one of the churchwardens to interfere. The best proof that they are not generally offensive to the parishioners is to be found in the crowded congregations who attend the services at St. Paul's, in their devout behaviour there, in the yearly increase of their alms and oblations, and in their readiness to assist Mr. Liddell in every pious and charitable undertaking for the good of their poorer neighbours.

At the usual meeting for the election of churchwardens, on Tuesday, Mr. Westerton's re-election was opposed, and Mr. Thomas Davidson was nominated in opposition. Put to the poll at once, the numbers were —Westerton 204, Davidson 200. The vestry unanimously adopted a resolution authorising the removal of the super-altar, the credence-table, the cross, and the candlesticks; protested against paying the washing and choristers out of the alms-chest; and recorded its strong disapproval of the "procession," and the practice of intoning the service. A large concourse of people followed Mr. Westerton to his house, cheering him warmly.

EASTER VESTRIES AND CHURCH RATES.

The following record of the proceedings of vestry meetings on Easter Monday and Tuesday, may be taken as a sample of unreported meetings in other places, and as evidence of that growing spirit of religious freedom which is gradually abolishing Church-rates without legislative aid.

In the metropolis there was not much excitement at the Easter elections. In St. Saviour's, Southwark, Mr. Thwaites was nominated as a fit and proper person to fill the office of churchwarden. He, however, objected, on the ground of his being a Dissenter, and opposed to Church-rates. He would not accept office to carry out his own principles to the damage of the Church, nor did he wish to fetter himself so as to be unable to adopt a free course of action. The question was put to the vote, when Mr. Thwaites was unanimously elected.—In St. Mary, Whitechapel, a resolution was proposed that the vestry proceed to the election of an organist. Mr. Liddle moved as an amendment, "That it is inexpedient for the parishioners to elect an organist, as has been the usual custom." He thought that the church ought to support its own organist. The Rev. Mr. Black remarked, that many of the churches, not only in that but in other parishes, supported their own organists. (Hear.) He could not see why the congregation of the parish church should not act in the same way. Messrs. Lawrence, Hawkings, Baker, &c., members of the church, addressed the chair in favour of the amendment, which was carried by a large majority.

The Select Vestry of Liverpool having proposed a Church-rate of 3s. 4d. at the general Easter meeting, which the meeting rejected, a poll was demanded, which commenced on Thursday, and continued during that day, Friday, Monday, and Tuesday the result was a decided victory of the opponents of the rate. The following are the numbers:—

	Persons.	Votes.
Against the Church-rate ...	1,286	2,365
For the rate	816	2,044
Majority against the raie	470	321

Lord Stanley's recent pamphlet against Church-rates seems to have already produced an effect on his Conservative constituency at King's Lynn. At the vestry meetings on Monday, amendments against the imposition of rates were carried by large majorities. The proceedings were distinguished by considerable acrimony of feeling, and great excitement prevailed in the town on the subject.

In the village of Pucklechurch, an amendment, objecting to the churchwardens' accounts, which was proposed by Mr. H. Coosham and seconded by Mr. H. Cole, was carried by 14 to 9. It was stated that several of the votes were illegal. At the conclusion of the proceedings, a protest against certain alterations, made in the teeth of the decision of a former vestry, was moved and seconded. The vicar, having refused to enter such protest in the church book, vacated the chair, and Mr. Wilmot was unanimously elected to preside. The protest was then put to the meeting, and carried without a dissentient, and duly entered and signed by the chairman and the majority of those present.

To the motion that the churchwardens' accounts be passed in the vestry of Eling, near Southampton, the Rev. H. Kiddle moved the following amendment: "That this meeting considers many items in the churchwardens' accounts improper and unjust. That this vestry be adjourned for twelve months; and that if, in the meantime, funds should be necessary for the repairs of the church, such funds be raised by voluntary subscription." The amendment was seconded by Mr. Grimsteed, but lost by a minority of seven. It was then proposed and seconded, that a rate of three-halfpence in the pound be granted for the ensuing year. The Rev. H. Kiddle then moved as an amendment, which was introduced by a few remarks which fell forcibly upon the churchwardens and clergymen present: "That it is perfectly right for the church to be repaired by other means than levying a rate; and that this vestry refuse a rate." The amendment was carried by a majority of seven. This is considered a great triumph in this very aristocratic parish. The churchwardens demanded a poll, which was fixed for the following Tuesday, Wednesday, and Thursday. It is feared the Dissenters will be beaten at the poll, because all the aristocratic influence will be turned against them.

At New Shoreham there has been a sharp contest, and the anti-rate party have at last proved victorious. The churchwardens, defeated in vestry, demanded a poll, which was kept open for only three hours, in the expectation that the opponents of the rate would be unprepared to muster their forces at so short a notice. At the conclusion of the poll, however, the numbers stood: against the rate, 106; for the rate, 60: thus refusing the rate by a majority of *forty-six*. To all persons who are acquainted with the extreme Puseyism of this town, this result is considered an auspicious triumph of Protestant and Liberal principles over the high and intolerant spirit of the Church party.

At Aberdare, in Glamorganshire, so rapid has been the growth of sound principle, that the churchwardens were appointed only on the express condition that they should ask for no rate during the year; a minute to that effect being entered in the books. Church-people are to be invited to defray their own expenses. The vicar, amongst others, heartily supported this proposition.

On Easter Tuesday, at the vestry meeting held in the Town Hall, Bridgewater, and presided over by one of the magistrates of the borough, the churchwardens proposed the re-appointment of the various officers, but that no salaries be paid them out of a Church-rate, which was passed by a large majority. A poll on the following day resulted in a majority of 130 against the rate. A petition was also adopted praying for the immediate and total abolition of Church-rates, only two hands being held up against it.

It will be recollected that, at a late meeting, the parishioners of St. Mary Church, Devonshire, passed a resolution in favour of Voluntaryism, and a subscription. Nearly all (if not the whole) of the sum which was proposed to be raised by the late illegal Church-rate (says the *Western Times*) has been thus obtained. Some persons have refused either to pay the rate or join the contribution; and the vicar's party know full well how useless it would be to attempt it.

Church-rate seizures, as our columns have recently shown, are not yet matters of history only. At Hitchin, distraints were recently made upon the property of Mr. B. Abbott, a member of the Society of Friends, who, in a protest to the churchwardens, complains of the needlessly large quantity of goods seized and sold, and states that, on complaint, he was referred to the auctioneer, who is dead, for a return of the balance due to him!

THE ANTI-STATE-CHURCH MOVEMENT.—In pursuance of the plans of the Committee, deputations have, within the last few days, visited several towns, to meet the friends of the Society for the Liberation of Religion, for conference on the best means of increasing its financial resources. Mr. Bell, M.P., and Dr. Foster, have addressed a private gathering at Nottingham, at which Mr. Alderman Heard presided. At Halifax, Mr. John Crossley entertained a party of

gentlemen, who at once started a subscription list. At Leeds, a successful soirée has been held, Mr. Miall attending as a deputation. Arrangements are making for meetings at Ipswich, Colchester, and Norwich, at Whitsuntide, at which the society is to make a fresh start. Bradford and Huddersfield are to be shortly visited by Mr. Morley; and, generally, it is, we believe, intended to visit as many important places as is practicable between the present time and the usual summer recess. The Annual Meeting, as will be seen from an advertisement, is to take place on Wednesday next. The Council will meet at noon, to receive the report of the Executive, and to discuss the various topics which it will present for consideration; the members afterwards dining together. In the evening, the usual public meeting will be held at the usual place, Finsbury Chapel. Judging from the recent activity of the society, and the cluster of ecclesiastical subjects which just now claim public attention, we presume that the attendance will be as large as on any former occasion. Nevertheless, we suggest that the change which has been made in the Society's name, may render desirable special efforts to give publicity to the meeting and to its object.

LEEDS.—THE RELIGIOUS LIBERATION SOCIETY.—A social meeting, in connexion with the above society, convened by private circular, was held in the Lecture-room of East Parade chapel, Leeds, on Wednesday evening. About sixty gentlemen assembled from most of the Independent and Baptist congregations in the town. Mr. Samuel Morley, of London, who had expressed his intention of attending the meeting, was unfortunately prevented from fulfilling his engagement, but his place was supplied by E. Miall, Esq., the Member for Rochdale, who gave the meeting some most interesting and valuable information upon the state of opinion and feeling in Parliament relative to all ecclesiastical questions. One fact, that elicited no small surprise when the hon. member stated it, was, that out of 52 divisions which have taken place during the present session of the House of Commons, no less than half have been upon ecclesiastical subjects. The address of Mr. Miall was listened to with the deepest interest, and warmly responded to. The chair was ably filled by Edward Baines, Esq., and resolutions approving of the object and operations of the society, and of the changes made at its last triennial conference, also appointing a committee to co-operate with the society, were moved and seconded by the Revs. G. W. Conder, A. M. Stalker, W. Hudswell, Robert Brewer, Messrs. J. Kingsley, C. Heaps, J. B. Bilbrough, T. L. Prentice, and others. It is hoped that the Nonconformists of Leeds will render their efficient aid to the movement which has been begun. The question is rapidly ripening for grave discussion, if not for final adjustment, in the Legislature of the country. The strength of Dissent was never so great, and never so well known. It has but to put itself forth unitedly, consistently, and firmly, to win for itself the liberty which is its right, and the equality which it may with justice claim. We understand that Mr. Morley still hopes to visit Leeds in conjunction with some other towns of the West Riding, with a view to promote the objects of the society. The Rev. R. Horsfield has kindly accepted the secretaryship of the new committee.—*Leeds Mercury.*

THE SCOTCH EDUCATION BILL is still encountering a vigorous opposition from various parties in Scotland. The Established Church is especially vigorous in its opposition, and hopes, if the bill passes the Commons, to procure its defeat in the Lords. At a meeting of the Perth Council of the Scottish Anti-state-church Association, held on the 18th—the Rev. Mr. Pillans in the chair—it was resolved:—"1. That it is a fundamental principle of the Education Bill for Scotland, that religious instruction in the schools to be under its operation be provided for from the resources of the State, and be imparted under its inspection and control. 2. That, in the opinion of the Council, while the object and scope of the bill, in respect to religious instruction, as set forth in the preamble, remain what they are, the omission of clause 27 would not deprive the Board of their power to enforce, and inspect, and control, the impartation of religious instruction, but would only have the effect of bringing it within ordinary school hours. 3. That, therefore, the whole principle and scope of the bill, in respect to religious instruction, are opposed to the principles of the Association, viz., 'That all legislation by secular government in affairs of religion is an encroachment upon the rights of conscience, and a usurpation of Divine authority, and that the application of the resources of the State to the maintenance of any form of religious worship or instruction is unsound in principle, hostile to liberty, and opposed to the Word of God.' And the Council would, therefore, call upon all who wish religion to be free from the interference of the State, to use fit measures to prevent the principle of the bill from becoming law." Similar resolutions were adopted at a public meeting at Cupar. At a recent lecture at Musselburg, on "The Present Aspect of Voluntaryism in relation to the Endowment of Popish chaplains and National Education," the Rev. W. Allen, Secretary to the Scottish Anti-state-church Association, said, that while offering no objection to the Education Bill, as a whole, he demanded that the religious element should be entirely expunged.

UNIVERSITY TESTS.—The Committee of the Society for the Liberation of Religion from State Patronage and Control have published a speech lately delivered at one of the society's meetings, by the Rev. Hugh Stowell Brown, of Liverpool, in which the history of the tests imposed at Oxford and Cambridge, and the influence which they exert, are commented upon with great force. We extract the following passage:—"The honours and distinctions of the University are a strong temptation to young men. The idea prevails—though its truth, perhaps, is in inverse proportion to its prevalence—that it is only at Oxford or Cambridge that a man can rise to great literary eminence. The emoluments arising from scholarships, studentships, fellowships, and professorships, are tempting—in fact, the honours obtained at Oxford or Cambridge open a man's way in life. When a man has taken a "double first" at Oxford, or come off senior wrangler at Cambridge, his way in the world is made. Ordinary prudence will enable him thenceforth to rise to a comfortable, as well as honourable position in society. . . . These tests say to all intelligent and well-educated youths among the Dissenters of England, as long as you are honest, conscientious, consistent—as long as you speak what you believe to be the truth—as long as your sense of honour is delicate—as long as you scorn every falsehood and despise every subterfuge, you shall not proceed to your degree, says Cambridge; you shall not enter within my gates, says Oxford. But, say these tests, if you will only declare that you are what you are not, that you believe what you disbelieve, that you approve what you disapprove, that you think that scriptural which you really think unscriptural, that you regard that as good which in your soul you adjudge to be bad, if you will play the hypocrite and sport with conscience—come then, and welcome! you are free to contend for the greatest prizes we have to bestow; within the whole range of our vast emoluments, there is nothing which may not become the reward of your talents and your infidelity."

MR. PETO, M.P, is about to restore the chancel of Somerleyton parish church solely at his own expense.

THE REV. EBENEZER DAVIES AND THE LONDON MISSIONARY SOCIETY.—We understand that the Rev. Dr. Tidman commenced an action last week against the Rev. Robert Ainslie, for the publication of "The Defence of the Innocent," &c., &c., &c. The following is, we believe, a correct list of the actions originating in this unhappy Mission-house affair:—Ainslie *v.* Pratt: verdict for the plaintiff, 40s. damages. Davies *v.* Pratt; Davies *v.* Tidman; Davies *v.* Reed and Pardon; Stacey *v.* Ainslie; Tidman *v.* Ainslie. Five actions yet remain to be tried.

EASTER OFFERINGS is another of the miserable things that cause much vexation both to Churchmen and Dissenters, and against which we protest most determinedly. They merely answer the purpose of keeping up quarrelling and wrangling, and none other. By the substitution of voluntary ones on Easter Sunday in every church in the kingdom, each clergyman will know how his congregation value him, and the latter will have the power either to increase or diminish to a considerable extent the income of its spiritual superintendent. It will then be found to be the interest of clergymen to attend to their duties and give satisfaction in the performance of them. It is not the mere Dissenter that is affected by it, or that cavils at its continuance. The Churchman opposes Church rates and Easter offerings with as much zeal as the former, while the removal of the marriage and baptismal fees affects the latter only.—*Church Reform Gazette.*

Religious and Educational Intelligence.

TESTIMONIAL TO THE REV. D. LLOYD, OF LYMINGTON.

On Good Friday, a deeply-interesting meeting was held in the Independent Chapel, when the members of the church and congregation were convened to testify their esteem and affection to their pastor, the Rev. D. Lloyd, who, on account of the failure of health, retires from the ministry. About 400 sat down to tea in the spacious schoolrooms. Afterwards, the meeting was adjourned to the chapel, which was crowded in every part. Members of all the religious denominations in the town were present; and letters were received from the Revs. Dr. Ferguson, of Ryde; E. Giles, of Newport; J. Wyld, of Southampton; M. Williams, of Fordingbridge; J. B. Burt, of Beaulieu; and B. Maturin, M.A., curate of Lymington, expressive of their regret that previous engagements necessitated their absence. The Rev. T. Adkins, of Southampton, presided. A hymn having been sung, the Rev. F. Baron, of Ripley, offered up prayer.

Mr. Adkins, in a touching and affecting speech, referred to the various relations in life in connexion with painful separations. The separation of a man of God in the mid-day of his manhood and the prime of his usefulness was peculiarly touching:—

This had been the case here. But let us cheer up; while we weep, we have abundant occasion for rejoicing. In eleven years what has been done? Look at this spacious and handsome building, where the Word of God is preached; look at the adjoining schoolrooms, where untaught youths are brought to know the God of their fathers; think of the spiritual good which has been effected, of sinners saved, and saints guided, strengthened, and comforted. Oh! I believe that in that volume above are written all the proofs of his useful ministry, in characters that will stand uninjured in the final conflagration. And I must say, with all deference to his modesty, that his enlightened and deep-toned piety have made him so eminently useful. The trumpet here has given no uncertain sound; and his spirit has been as catholic as his preaching has been evangelical. He has not trussed up the sublime mysteries of religion in the narrow circle of party, and he has won a reciprocity of respect and affection on the part of the members of different denominations.

MR. HOOKEY, the senior deacon, dwelt upon Mr. Lloyd's active usefulness during the past eleven years, during which period he had reaped a harvest of good, for he has always taken the lead in every movement, not only in personal efforts, but also in pecuniary aid. How great, then, the loss of such a teacher and guide! But they wished to acquiesce in the Divine will; and Mr. Lloyd was followed to his retirement with the sympathy and prayers of his much attached flock. About three months ago his health began again to fail. There was reason to fear that disease was making rapid inroads on his constitution, which nothing but an entire cessation from public speaking could arrest. This was urged upon him by his medical advisers, and, after much deliberation and prayer, and the most unreserved intercourse with the deacons, he felt himself compelled to resign the pastorate. The church-meeting which was then held presented a scene which will not soon be forgotten. Every member evinced by his countenance and speech the love he bore to his pastor, and his deep sorrow on account of his resignation. He was requested to continue the pastorate till Midsummer, and the pastoral house was placed at his disposal for twelve months. It was also proposed that a substantial testimonial of gratitude and esteem should be made by the church and congregation. This testimonial he would now present, begging Mr. Lloyd to accept the same as a small proof of the respect and love in which he is held by his friends. The testimonial consisted of a very handsome gold watch, together with a purse containing £129 9s. 3d.

R. SHARP, Esq., then handed to Mr. Lloyd a list of the contributors.

Mr. LLOYD then responded in an affecting address, which we regret our inability to insert entire. In referring to his bygone labours, he said:—

I do not say that I have accomplished nothing among you: it were the mere affectation of humility to say that. When I came, I endeavoured to form a distinct idea of the work which I had to do. It seemed to me to consist in awakening a more healthful feeling in the town in reference to our principles as Congregationalists, in promoting the great work of education, in building up the church of Christ, and in keeping in motion the various philanthropic and religious organizations of a Christian society. In all these respects something has been effected. The contrast between the present state, and character, and number of the congregation, and its state eleven years ago, must strike every one. And when I look at this elegant place of worship, and the adjoining schoolrooms—at the pastoral house and its beautiful garden—when I reflect that about 200 children are here receiving daily instruction, as well as taught on the Sabbath—when I see this chapel well filled with an orderly and intelligent congregation—and, above all, when I reflect that so many have been added to the church, and that the church is still peaceful and prosperous—when I reflect on all this, I am filled with wonder and gratitude—I am oblivious of myself, and am constrained to say, "What has God wrought?" Of course, God has done it through our instrumentality. If we had not laboured unitedly and diligently, we should not have enjoyed this success; and I must bear my testimony to the willingness of my friends to co-operate with me in every good wook. Their liberality, especially that of the late Mr. Rice, towards the erection of these buildings was astonishing; and their readiness to work in the schools and in the villages, and in every way to encourage the heart of their pastor, will ever be gratefully remembered by me. In the education of the young I have felt the deepest interest. It has been my ambition to make our schools worthy of the countenance and support of the public; and I am persuaded there is no field in which a minister can labour with a more certain prospect of reaping an abundant harvest than in the day and Sabbath-schools. In the pulpit it has been my aim to preach the Gospel in all its simplicity and fulness. I have never affected novelty, either of matter or of manner, for its own sake. Christ and Him crucified has been the central truth of my discourses; and, I am thankful to say, this preaching has not been in vain.

Several gentlemen present then addressed the meeting, expressing their esteem for Mr. Lloyd, and their sympathy with him under existing circumstances. The Rev. J. Fletcher spoke of his own attachment to Mr. Lloyd, and of the cause for thankfulness there was in the good he had been enabled to effect. He trusted that he would not leave the neighbourhood, but that they might all still enjoy the benefit of his friendship and counsels. Mr. Millard, Baptist minister, expressed his affectionate sympathy with Mr. Lloyd. For eleven years their friendship had been uninterrupted. W. Tice, Esq., of Sopley-park, said there was one cause of congratulation; the object that had brought them there was a noble testimony of Nonconformist principles. These principles were to be found resulting from instructions given elsewhere. He looked back on the pastorate of the denomination, and it reminded him of all that was learned, and reverend, and wise. He rejoiced to know that there were men in this church, men of wisdom, as well as men of God. His friendship with Mr. Lloyd had been good to him. He knew him to be a wise, prudent, and good man. He also knew what he had suffered before he came to the determination to resign his office. He was reluctant to break down ties that were so dear to his heart.

A vote of thanks to the Chairman followed, and the meeting was concluded with prayer.

THE REV. JOSEPH KNIGHTLEY, of Horton College, has accepted a call from the Baptist church at Mills Hill, near Oldham.

MAIZE-HILL, GREENWICH.—The Rev. Edward Davies has resigned the pastoral charge of the church and congregation at Maize-hill, Greenwich.

Mr. HENRY SANDERS, of Rotherham College, has accepted an invitation to become the pastor of Providence Independent Chapel, Whitehaven. He will enter upon his duties towards the close of the present year.

BURTON-ON-TRENT.—The Rev. J. Y. Aitchison has announced his intention to resign the pastorate of the first Baptist church here, Salem chapel at the end of June.

GREAT TORRINGTON.—On Thursday evening, April 20th, the last of a course of lectures to the working

classes, entitled, "Watt and Steam," was delivered by the Rev. Daniel Thompson, in the lecture-room of the Baptist Chapel. The room was crowded by an interested audience, and people had to leave not being able to gain admission. The other lectures were, "Galileo and the Solar Spots," "Nestor and the Law of Gravitation," "Harvey and the Circulation of Blood," "Herschel and the Telescope," and "Hunter and the Human Frame." These lectures were illustrated by diagrams prepared by the Working Men's Educational Union.

PROPOSED TESTIMONIAL TO THE REV. DR. LEIFCHILD.—It is confidently expected that the testimonial proposed to be presented to the venerable minister will exceed the sum of £2,000. Already, we understand, it amounts to more than £1,600, towards which ten gentlemen have contributed £100 each. Among the contributors are found, not merely the members of churches and congregations other than his own, but members of nearly every large denomination of Evangelical Christians — Churchmen, Presbyterians, and Wesleyans, as well as Independents and Baptists. As formerly announced, a dinner will be given, in honour of the retiring pastor of Craven Chapel, at Freemason's-hall, on the 2nd of May, on which occasion the testimonial will be publicly presented to him.—*Patriot.*

PUDSEY.—REV. BREWIN GRANT, B.A.—On Monday and Tuesday evenings, the 17th and 18th inst., two lectures were delivered by the Rev. Brewin Grant, B.A., in the Independent School-room, Pudsey, on "Christianity the true Secularism," and "The Inscription on the Cross, its three Languages, and their Lessons," both of which were characterised by great power and beauty, and were listened to by large auditories with almost breathless attention. Although on this occasion a small charge was made for admission, and, notwithstanding other powerful attractions, the school-room was comfortably filled, the impression produced by Mr. Grant's former visit being still fresh on the minds of those who heard him. In fact, so complete was the victory gained over the Secular party on that occasion, that not one of their recognised leaders ventured to show himself. About 600 persons were present.—*From a Correspondent.*

ALBION CHAPEL, MOORFIELDS.—The first anniversary of the ordination of the Rev. John M'Farlan, B.A., as the pastor of the United Presbyterian Church worshipping in the above chapel, was celebrated on Wednesday evening last, the 19th inst., in Radley's Hotel, Bridge-street. The large and splendid room was crowded with a happy assembly of ladies and gentlemen, most of them stated hearers of the young minister, but many friends from sister churches. After tea and coffee, addresses were delivered by the following gentlemen:—the Rev. Mr. M'Farlan (in the chair), Messrs. Allan and Laughton (elders); the Rev. Drs. Fletcher and Archer; the Rev. Messrs. Redpath and M'Whirter; Mr. Alderman and Sheriff Wire, W. Kirk, Esq.; and Messrs. Logan, Michael, White, and Dick (representatives of the different societies connected with the chapel, all of which were described as in a very prosperous and promising condition).

EBENEZER CHAPEL, SHADWELL.—A numerously-attended public tea-meeting was held in this place on Tuesday, 18th instant, under the presidency of Joseph Maitland, Esq., for the purpose of presenting to the pastor of the church, the Rev. H. Harrison, a testimonial of the respect and esteem in which he is held. Several ministers and gentlemen attended and addressed the meeting. During the evening, after a brief statement of the object of the meeting, one of the deacons of the church presented the pastor with twelve handsomely bound volumes on Biblical subjects, and a purse containing twenty sovereigns; and one of the senior members presented Mrs. Harrison with a handsome work-table, elegantly fitted up by the ladies of the congregation. During the ministry of Mr. Harrison the church has greatly increased; a heavy incumbrance upon the chapel has been entirely removed; and efforts to provide more ample accommodation for the Sabbath-schools have been commenced.

MR. HENRY ALTHANS, "school inspector" to the British and Foreign School Society, who has occupied that position for the last twenty-three years, is about to retire in consequence of advancing age. His name has been intimately associated with Sunday as well as day schools for nearly half a century. The number of day schools in and around the metropolis to which his visits of inspection extended, is upwards of two hundred; and it appears, from official documents, that his visits during the whole period have amounted to 8,563. The different children present on these occasions, in the several schools, have amounted to the almost incredible total of 1,092,015—half the population of London! In consideration of these extensive services, a number of the leading promoters of day schools have determined to testify their sense of appreciation by a public testimonial, on a handsome scale, in which they have invited the co-operation of all the friends of unsectarian education.

ZION CHAPEL, HEREFORD.—On the anniversary of this Chapel, in 1853, there was remaining a debt of £179, towards the liquidation of which the Rev. J. J. Waite offered a donation of £5, on condition that the whole were obtained within the year. Suitable efforts were made, and on the morning of Good Friday, 1854, there only remained £30 to be cleared off. To obtain this sum the anniversary was celebrated as usual. In the morning and evening two impressive sermons were preached by the Rev. E. White, of Camden Town, late of Hereford; and in the afternoon a tea-meeting was held, at which about 250 persons were present. After tea short addresses were delivered by the Rev. Thos. Nicholas (Independent), and the Rev. Thos. Phillips, Jubilee Secretary of the British and Foreign Bible Society. There were also present at the varied services, the Rev. W. Aldridge (Countess of Huntingdon's connexion); Rev. H. Carter (Wesleyan); Revs. H. Clark, M.A., Monmouth; C. E. Pratt, Tedbury; J. Hall, Fournhope; J. B. Little (student), &c. &c., several of whom took part in the engagements of the day. At the close of the evening service it was announced, that the chapel was free from debt, which announcement was received with much pleasure.

HECKMONDWIKE.—On Good Friday, the foundation-stone of a new place of worship, to be called the George-street Independent Chapel, was laid in this increasing manufacturing town. The ceremony was performed by Edwin Firth, Esq., who was presented with a mallet, trowel, and suitable address, in acknowledgement of the esteem of his friends, and of his liberality in support of religious institutions. After the stone had been laid, addresses were delivered by the Rev. Samuel Oddie, of Ossett, and the Rev. Joseph Bottomley, of Sowerby. The weather was highly favourable, and a large concourse of people assembled on the ground to witness the ceremony. A tea-meeting in connexion with the service was held in the Freemason's-hall, when 500 persons partook of an excellent tea, furnished gratuitously by the ladies belonging to the congregation. Edwin Firth, Esq., occupied the chair. Interesting and effective speeches were delivered by Joseph Batley, Esq., Huddersfield; Rev. Joseph Hirst, of Blakeley; Messrs. W. Cordingley, of Northowram; E. H. Ruddock, of Bradford; J. Wrathall, of Halifax; and E. Boothroyd, of Huddersfield.

CONGREGATIONAL LECTURES.—The Rev. Dr. Alliott, President of the Western College, is now delivering a series of lectures, at the Congregational Library, on "Psychology in its Relation to Investigations respecting the Religious Life, Natural Theology, and Supernatural Communications from God;" the object being to discuss, with the aid of Psychology, several important and controverted questions relative to each of the three topics. The first lecture was delivered on the 11th inst., when, after prayer by the Rev. George Smith, Dr. Alliott explained the relation of the science of mind to investigations respecting the Religious Life, Natural Theology, and Revelation. The second lecture was on the 13th inst., when prayer was offered by the Rev. T. Binney, and Dr. Alliott discussed the questions, "Does Religion Originate in a distinct Faculty, Susceptibility, or Principle of the Human Mind?" and "Has the Human Will a Self-determining Power?" The third lecture was delivered on the 18th inst. After prayer by the Rev. J. C. Potter, of Whitby, Dr. Alliot considered at great length, Our Idea of God, and how this idea is to be accounted for? The fourth lecture was on the 21st inst., and, after prayer by the Rev. G. Rose, Dr. Alliott discussed the question, "Is our Idea of God Objectively true?" All the lectures have been as well attended as former lectures delivered in the Library. Among the auditors have been some of our most eminent ministers and tutors of colleges. The remaining lectures are to be delivered on the 25th and 28th inst., and May 2nd, at half-past six o'clock each evening, admission free. The subjects will be, "Supernatural Communications," the "Divine Origin of Christianity," and "The Infallible Representation of the Christian Religion given in the New Testament."

WICKER CONGREGATIONAL CHURCH, SHEFFIELD.—The foundation-stone of a new place of worship, under the above designation, in the suburbs of this populous and thriving manufacturing town, was laid on Tuesday in last week. It is being erected under the auspices of a chapel-building association, established to provide for the spiritual of destitute districts of that locality. The building will be of stone, in the old English style of architecture, and will cost about £4,000, towards which about £2,000 have been contributed. The floor of the building will contain sittings for 530 persons, and the galleries will provide accommodation for 400 more. The ceremony of laying the foundation-stone was performed by the Mayor (F. Hoole, Esq.), who, with about 100 gentlemen, assembled at the Council-hall, and walked in procession to the ground. Among the persons present were the Rev. Messrs. Giles, Loxton, J. F. Falding (Rotherham College), J. Rennie, H. Batchelor, J. Earnshaw (Attercliffe), A. Raleigh (Masbro'), R. Balgarnie (Scarborough), W. R. Selbie (Chesterfield), W. Gill (missionary from Raratonga), J. J. Shrubsole, H. G. Rhodes, &c.; Mr. Ald. Hoole, Thomas Birks, Esq., R. Waterhouse, Esq., W. Birks, Esq., Mr. E. Hebblethwaite, Mr. C. Tucker (Chesterfield), Mr. F. Hurst (Chesterfield), Isaia, son of one of the principal chiefs of Rarotonga, now visiting England; M. E. Hadfield, Esq., the architect, &c. &c. The Rev. H. Batchelor called on the assembly to sing a hymn, after which the Rev. D. Loxton offered prayer. T. Birks, Esq., presented to the Mayor a silver trowel, bearing an inscription. The stone was then laid with the usual ceremonies by the Mayor. He mentioned the princely donations of his friends Mr. T. Birks and Mr. R. Waterhouse—Mr. Birks has given £500, and Mr. Waterhouse £300, towards the building fund. The Mayor, in conclusion, read a statement of the religious doctrines of the Congregational Dissenters, a copy of which, with several coins, and a copy of the *Sheffield and Roterham Independent*, had been enclosed in the bottle inserted in the hollow of the foundation-stone. The Rev. J. F. Falding, Professor of Divinity at the Rotherham Independent College, then ascended the stone, and delivered an address, which was listened to with the utmost attention. Another hymn was sung, and the Rev. R. Balgarnie, of Scarborough, offered the concluding prayer. In the afternoon, about 150 ladies and gentlemen sat down to a handsome cold collation, provided by the zeal and kindness of the ladies of the congregation, and some of their kind friends of other congregations, in the school-room. The Mayor presided, supported by most of the gentlemen whose names we have already mentioned, by Mr. Ald. Pye Smith and others. The total donations offered on the foundation-stone were £159, which, with the £20 offered by Alderman Hoole, would be increased to £179. The Rev. J. E. Giles said, that when he first entered Sheffield, seven years ago, Dissent was at a very low point. His own (Portmahon) and other chapels were laden with debt, and the flocks exceedingly small. Now they had chapels enlarged and cleared of debt; seats, which before were empty, now were filled; and their churches doubled in numbers. In his own church, the number of members were more than doubled, after striking out a host of bad names; the congregation had increased fourfold; and they had not only paid off the debt on the chapel, but laid out £600 or £800 in improvements.

Correspondence.

THE POTTERY SCHOOLS.

To the Editor of the Nonconformist.

SIR,—There is a serious, although, no doubt, unintentional mistake in your account of the annual meeting of these schools. Major-General Fox did not speak at all, but delivered to Lord Shaftesbury a letter which was read to the meeting. It was I who stated, in justice to the late Honourable Miss Fox, and her niece, Lady Mary Fox, that twenty-four years ago they had established, at my instigation, schools at the Potteries, Shepherd's-bush, and Kensington Gravel Pits, which must have cost them no less than £1,500; that the Honourable Miss Fox had also, at her own expense, erected noble schoolrooms at the back of Holland House; and that, as these efforts had long preceded those of others, the blame of neglecting the education of the poor in their neighbourhood could not devolve on them.

To their honour, the late King, the Dukes of Richmond, Norfolk, and Bedford, Lord Brougham, Lord Holland, Lord Portman, Lord Lilford, and many noble ladies, contributed to the support of these schools; but, in addition to their contributions, £1,500 must have been expended by the Honourable Miss Fox and Lady Mary Fox.

I am, Sir, your obedient servant,
STEPHEN BOURNE.

1, St. Anne's-road, North Brixton, April 20.

[The account referred to by our correspondent was copied from the columns of a contemporary.—ED.]

"THE UNMANAGEABLE QUESTION."

To the Editor of the Nonconformist.

SIR,—Those of your readers who are shocked by the dogged opposition you have given to every successive plan of Government education must, I think, be regarded either as superficial, inconsistent, or short-sighted Noncomformists. For my own part, I believe the opposition is an *urgent duty*, and I feel as if we cannot be sufficiently thankful to those who have so ably and faithfully conducted it hitherto.

It appears to me, that if Government could succeed in their scheme of education, that nothing but the special interposition of Providence could prevent the all but annihilation of consistent Dissent, at least in rural districts; and I am extremely surprised that any Dissenter can be so short-sighted as to favour the movement. Any system of Government education in rural districts would be neither more nor less than the handing over of all the children in the parishes to the care and teaching of the clergymen, one of whom told me a while ago, that if I had been put into their hands when I was a child, he had no doubt they could have made me as devoted a Churchman as I am now a Dissenter. I don't think that many of those who now appear to be anxious to promote education are sincere: they cannot *prevent* its progress, and the only thing they can do is to try to get themselves appointed as its recognized and paid conductors, not doubting, that they should be able to conduct it in such a way that would at least tend to place the Church of England in that universal authority which it once enjoyed, and which, by virtue of its *essential* depravity, it has now lost.

I think the *principle* of Government authority should be assailed in Parliament on every opportunity. If Government has a *right* to impose a tax upon every man to support their system of national education, I think Government has a *right* to compel every man to send his child to the Government school. If they have no *right* to do the latter, they have no *right* to do the former.

Their whole pretence is offensive to one's sense of justice. When Dissenters were few, and could not do much towards the education of the rising generation, the Government and clergy were quiet enough, and they only raise this outcry now they find education is progressing; and they fear in such a way that the next generation will be too independent to be managed consistently with aristocratic and clerical notions of exclusiveness.

I beg sincerely to congratulate you, and all your able and honourable associates, in and out of Parliament, upon the success hitherto attending your efforts; and when the *pernicious* principle of Government education is finally abandoned, the people at large will owe you a debt of gratitude which I hope will be duly manifested.

All honour to those discerning, able, persevering, and patriotic opponents of Government—*i.e.*, priestly—education.

From your obedient servant,
J. S.

Cheshire, April 22, 1854.

Like the Dublin Crystal Palace, that at New York has been a failure. The shareholders have lost 170,000 dollars, or £34,000 sterling. The total cost of the exhibition was 1,039,000 dollars, or £207,800 sterling.

Religious Anniversaries.

BAPTIST UNION.

The Forty-Second Annual Session of the Baptist Union of Great Britain and Ireland was held at the Mission House, Moorgate-street, on Friday last; the Rev. J. Hoby, D.D., in the chair. The proceedings having been commenced with a devotional service,

The CHAIRMAN delivered an Introductory Address. After a copious reference to the past and prospective state and operations of the Christian church, and its duty, as indicated by the present position of affairs, Dr. Hoby set forth in very glowing terms the splendid contrast which existed between the triumphs of armies and the triumphs of the Cross. He also referred at length to the Census Returns on religious worship, and the position of the Baptist denomination as indicated thereby; and afterwards referred at some length to the subject of ministerial support.

Among all communities this subject comes to be carefully weighed. It is said to be easy for the Episcopal Establishment to augment its enormous revenues by half a million per annum, simply by a better administration of its landed property. A sustentation fund guarantees moderate support to the ministers of the Free Church of Scotland, as it is designated; and among Presbyterians, a fund for "supplementary" incomes of poorer churches is annually raised. Our own Nonconformist bodies have their projects for educating children, apprenticing sons, and insuring lives of ministers. And much may be said for one and all of these expedients. It is perhaps true, that among ourselves, where an entrance of men wholly untrained and unrecognised upon the pastoral work is so easy, that in proportion to the provision made for its support, safeguards will be required against mere adventurers, or men who, from common and worldly motives, prefer the work of the ministry to that of ordinary secular labour. But because liable to abuse, there is no reason why means for improving the support of pastors should not be considered. Honourable engagements to supplement insufficient salaries, and especially such as harmonize with, or, at least, are not injurious to, the pastoral character, are greatly needed. But, among able churches, perhaps an annual collection in aid of weaker churches may be the scheme most worthy of being tried, as being most easy of effective control in the administration. The erection of a pastor's residence, when a place of meeting for the church is reared, would often prove of highest benefit. It can only be realised under peculiarly favourable circumstances, but is worthy to be kept in mind. May it be permitted to mention thanksgiving days and donation parties? These are Transatlantic customs, and have arisen partly from circumstances which render the punctual payment of a money salary peculiarly difficult. But, beyond a question, there are many churches where a cheerful holiday at a pastor's house, at which the feast should be furnished by the flock, and the home be left substantially enriched by more than baskets of fragments, would diffuse a genial feeling through a community; and while a minister's family might be provided with many necessaries and comforts, it would by the people be felt to be far more blessed to give than to receive. The generous support of a good minister is the greatest good which a wise and pious people can confer on themselves.

The Rev. D. REES, of Braintree, then offered prayer, and the business of the Union was proceeded with. A vote of thanks to Dr. Hoby for his address, with a request for its publication, was then adopted.

The Rev. J. H. HINTON read the Report of the Committee, which stated that the number of churches added to the Union during the year is thirty-two. The usual analysis of the Association Returns for 1853 have been prepared, but they are by no means cheering. The attention of the Committee has naturally been directed to the view of the religious denominations in England and Wales presented in the Census Returns on religious worship. To them it was not the least interesting aspect of that important and admirable document, that it exhibited a new view of the Baptist Denomination, and they referred to it in the hope of obtaining more complete statistics of the evangelical portion of that body than they have hitherto possessed. They found, however, that the returns differed, not only so considerably, but so inexplicably, from those already in their hands, that they felt themselves impelled to apply to the Registrar-General for permission to examine the official documents, and to extract more detailed information; and a trustworthy person has been employed on this labour, not without useful and interesting results. The Committee have not been uninterested observers of the proceedings which have taken place in Parliament on the subject of popular education. They regarded with satisfaction the abandonment of the Ministerial Bill of last Session, and the announcement made by Lord John Russell, that (beyond the Scottish Bill) the Government did not mean, during the present session, to attempt any further educational legislation; and more particularly were they gratified by the rejection by the House of Commons of the Manchester and Salford Educational Bill. It is hoped that the friends of education on the Voluntary principle will exert themselves with an augmented zeal and liberality which shall insure for their cherished convictions a triumphant vindication. The Committee have taken into consideration the measure of the Government for a reform of the University of Oxford, and agreed upon the propriety of petitioning Parliament for the opening of the Universities of Oxford and Cambridge to Dissenters. From home the Committee pass to foreign operations, which have been of an interesting character. Early in the year the attention of the Committee was drawn to the approaching Kirchentag, or assembly of the evangelical churches of Germany, which was to be held at Berlin, in September, and before which was to be brought the question of the treatment of Separatists and sectaries. As the Baptists were not only expressly, but principally, referred to in this proposition, it appeared to the Committee probable, if not certain, that the discussion of it would have a considerable influence, for good or for evil, on the position of their German brethren; and they consequently requested the secretaries, the Revs. Dr. Steane and J. H. Hinton, to attend the meeting of the Kirchentag on behalf of the Union, directly in the character of observers, and indirectly with a view to adopt any measures of a beneficial tendency which their discretion might suggest to them. The deputation presented a very interesting report of their visit, together with their letter to His Majesty the King of Prussia. They also state with pleasure, that the measures taken by the Committee have been highly acceptable to their German brethren. With respect to the finances of the Union, the Committee have to speak with much gratitude and satisfaction. The income from personal and congregational contributions has been about equal to the general expenditure, which this year, however, has been unusually small.

The Rev. J. BIGWOOD moved, and the Rev. J. WIGNER seconded, the adoption of the report, which was unanimously agreed to.

The Rev. ISAAC NEW then moved, and the Rev. FRANCIS WILLS seconded, a resolution, which gave rise to considerable discussion, and was ultimately passed unanimously in the following amended form:—

That the Union learn, with unfeigned regret, that the rate of increase in the churches, as shown by the Association Returns of 1853, is smaller than in preceding years, and smaller than it has been in any year since 1834, the limit of the Union records, it being only at an average of 1 1-3rd per church per annum; that while the impression made by this numerical statement might be somewhat modified by a regard to the temporary causes—such as emigration for example—which operated to the diminution of the churches, and the statement cannot alone be taken as a satisfactory basis on which to form an estimate of the spiritual state of the churches, in the judgment of the Union, it presents at once an occasion for humiliation, and a loud call to united activity and prayer; the former, in every department of the work of the Lord; the latter, for the gracious outpouring of His Holy Spirit."

Mr. HINTON regretted to observe indications, on the part of some churches, of unwillingness to look at their true state, or at least to have reported it to the world. It was, in every respect, however, most important that correct statistics should be furnished by the churches to the Association. It would be better to have no returns at all than disguised ones. (Hear, Hear).

The Rev. W. PROBERT thought that the large apparent decrease of members this year might be attributed in part, and perhaps to a considerable degree, to the fact, that some of the churches had of late been revising their books, and thus many names were struck off during the last twelve months which should have been removed in former years. (Hear, hear.) He did not consider the state of the churches to be such as could be desired; but at the same time could not believe they were in so low and depressed a condition as the resolution seemed to represent.

The Rev. W. LANDELS, and some other gentlemen, took a similar view of the matter.

Mr. HINTON felt somewhat cheered by such a representation of affairs. At the same time it should be remembered, they could only account for the result in this way—at the expense of the showy statistics of former years. (Hear, hear.) At any sacrifice of appearance, however, he desired to arrive at the absolute truth of the matter. (Hear, hear.)

The Rev. OWEN CLARE said that, for himself, he did not believe that Baptist principles were declining, but, on the contrary, most decidedly advancing in the minds of the people generally.

Mr. E. B. UNDERHILL said, it appeared to him to be a cause for much thankfulness that there had always been an increase, however small, every year in the number of members to their churches. (Hear, hear.) They had always been making some advance; and, taking all things into consideration, he conceived, that there never was a period more favourable than the present for an aggressive movement on behalf of Gospel truth. (Hear, hear.) They had not now any denominational strifes to lament, and a oneness of sentiment on points of doctrine was daily becoming more apparent. Many of the high Calvinistic brethren were beginning to occupy a more moderate position, as the contributions, among other things, which some of these churches were beginning to make to the Missionary Society, abundantly proved. (Hear, hear.) He had some idea, however, that there was, in not a few cases, an uneasy state of feeling between the ministers and their people. He fancied that, in many quarters, the churches rather suspected their ministers, and the ministers their churches. There was not in those cases that cordial union between the pastor and the people which is one of the most essential elements of success. (Hear, hear.) Now he had sought to ascertain what may be the cause of this. (Hear, hear.) From the observation he had been able to give to the matter, it appeared to him to be this:—The ministers do not adapt themselves to the wants of their own sphere and times; they seek to cultivate intellectual rather than moral qualities; and, by so doing, necessarily are largely abstracted from social communion and deep sympathy with their people. (Hear, hear.) But a minister's power, he conceived, needed to be pre-eminently moral, rather than intellectual. It was the large-hearted man, rather than the intellectual man, who was uniformly found to do most good. (Hear, hear.) He feared that, in very many instances, there was not, at the present moment, brought to bear on the persons around the minister, that individual piety and power of character which makes them feel the reality of the things of God. (Hear, hear.) And this could not be the case except the truths of the Gospel were felt to be matters of the heart, rather than matters of the head.

The resolution having been adopted,

The Rev. J. P. MURSELL moved, and the Rev. W. LANDELS seconded,

That the Union contemplate with sincere gratification the abandonment of the Ministerial measure on education of 1853, and the announcement, by Lord John Russell, that (beyond the Scottish Bill) the Government do not intend, during the present Session, to propose any educational measure of a legislative kind: they are still more gratified by the rejection of the Manchester and Salford Education Bill; that the Union regard this temporary, and too probable transient, lull of educational controversy as affording a most favourable opportunity for the advancement of education itself; and they trust that Voluntary Educationists especially will discern in it a loud call to such more zealous and extended exertions as may fully vindicate their cherished principle, and happily remove all remaining pretext for State interference.

Some conversation followed, in which Mr. Hinton, Mr. Underhill, Mr. Mursell, Mr. Morris, Mr. Wallace, and Mr. Burnett, took part. Much stress was laid by all the speakers upon the supreme importance, at the present moment, of attending to the practical advancement of education throughout the country. The really efficient working of good schools would do more to commend the Voluntary principle, just now, than all the talk in the world. The great value of Mr. Hinton's labours, in opposition to the several Governmental schemes of education, which had either been defeated or postponed, was very cordially and repeatedly acknowledged.

Mr. UNDERHILL thought that the Union would do well to adopt a resolution of thanks to Mr. Hinton, for the large share which he had taken in this most important work, in connexion with their valued friends, Mr. Peto and Mr. Samuel Morley; because he feared that in the country the services which had been rendered were in danger of being under-estimated.

Mr. MURSELL said, that whatever the people of London might think, everybody in the country believes that it is to Mr. Hinton almost solely that the Voluntary educationists were indebted for their present position; and who was certainly deserving of the utmost respect and the most sincere eulogy of the friends of Voluntary education throughout the country. (Cheers.)

On the vote being taken upon the resolution, the hands of Mr. Morris, Mr. Wallace, and Mr. Burnett, was held up against it.

The Rev. Dr. ACWORTH then moved—

That the Union regard with interest the intentions announced by the Government in relation to the Universities of Oxford and Cambridge; and that viewing these ancient and richly-endowed corporations as National Schools of learning, the Union are of opinion that they should be accessible to all classes of Her Majesty's subjects, without regard to religious belief.

That Petitions to both Houses of Parliament be presented on behalf of the Union, praying that, in any measure affecting the constitution of the Universities of Oxford and Cambridge which may be brought before Parliament, provision may be made for the abolition of all religious tests.

He supposed, that among the brethren present there would be entire unanimity on the subject of this resolution, although he had certainly met even with Baptist ministers who disclaimed their right to any connexion with the Universities of Oxford and Cambridge, as national property, believing that, as a matter of justice, they ought to revert to those who originally endowed them. Those who desired the best information upon the subject of the Universities, as distinct from the Halls and Colleges, would find it in an admirable article in the *Edinburgh Review* from the pen of Sir William Hamilton. For his own part, he fully agreed with the propriety of presenting petitions in favour of opening the Universities, as a matter of right, to all parties in the State, irrespective of their religious opinions. But, while he sought this as a matter of equity, he did not expect that the Dissenters would receive any real benefit from the admission. (Hear, hear.) He certainly did not think that the interests of Nonconformity would be advanced thereby. Indeed, his conviction was, that so far as the past was concerned, association with Oxford and Cambridge had been exceedingly detrimental to Nonconformist interests. (Hear, hear.)

The Rev. Mr. ROBINSON, of Cambridge, seconded the resolution. He fully concurred with the remarks of the mover respecting the advantages to be derived by Nonconformists from the opening of the Universities; but, as the thing seemed to be right, he presumed, therefore, that it was also expedient.

The Rev. Dr. ANGUS confessed himself a Voluntary to the backbone in religious matters, but he had also a very decided conviction that Nonconformists were doing wrong when they opposed all State education of a merely secular character. He felt some little difficulty, moreover, in reconciling the last resolution with the present; one affirming the unlawfulness of all Government interference with education, and the other calling upon the Government to allow Nonconformists to share in the benefits of a State-supported institution, of a strictly educational character. (Hear, hear.) If there were no Established Church, he conceived the Dissenters would be of one mind on this question of education. ("Hear," and "No, no.") In point of fact, the Dissenting Colleges were even now violating the principle, that the Government had no right to interfere in any way whatever with this subject. Those institutions were training up men to be examined by examiners who are sustained by the national funds. (Hear, hear.) He believed, however, that in the long run, there would be a general agreement among all classes with regard to this matter, because truth would, in time, prove more than a match for error. (Hear, hear.)

Mr. HINTON said that Dr. Angus had overlooked the important circumstance that it was the interference of the State in *religious* education against which the Union and Dissenters generally had protested, which was the only sort of education the Government had ever proposed to provide for the masses of the people. The propriety of Government giving its assistance to the support of secular education, in cases where such education was desirable, was another question entirely. (Hear, hear.) He considered that the two resolutions were wholly compatible with each other.

Mr. MURSELL and Dr. ACKWORTH took a similar view of the subject, and the resolution was adopted.

Mr. A. BURNETT, of Aberdeen, then moved, and the Rev. Mr. BROWN, of Reading, seconded, the first of a series of resolutions—which were unanimously adopted—relative to the persecutions of their foreign brethren, as follows:—

That the Union highly approve of the conduct of the Committee in deputing the Secretaries to attend the meeting of the Kirchentag in Berlin, and most gratefully acknowledge at once the compliance of the Secretaries with this request, and the liberality of those Christian friends who so promptly met the expenses of the deputation.

The Rev. Mr. EVANS, of Scarborough, moved:—

That the Union learn with mingled regret and astonishment, over how large an extent of continental Europe the spirit of persecution for conscience'-sake prevails, and how resolute many of the Governments are in the enforcement of laws restricting freedom of worship. From Switzerland to Sweden, in Zurich, in Saxe Meiningen, in Hesse Cassel, in Bavaria, in Schaumburg Lippe, in Mecklenburg Schwerin, in Schleswig, and in Holstein, it is now, beyond all doubt, ascertained, that legal proceedings have been taken by the police authorities, and punishments have been inflicted which identify innocent persons with felonious criminals.

He felt persuaded that there was not an individual present who did not entertain sentiments of profound sympathy for their persecuted brethren on the continent of Europe. (Hear, hear.) Although but little direct influence could be exerted by Christians in England to prevent the operation of the unjust laws under which those brethren suffered, yet they would doubtless be sustained and encouraged by the prayers, sympathies, and, as far as possible, the co-operation of their friends in this more favoured land. (Hear, hear.)

The Rev. W. GROSER seconded the resolution, and, in doing so, called special attention to a pamphlet which embodies the proceedings of the Homburg Conference, and a number of painfully interesting documents, illustrative of the persecutions of the brethren alluded to. A thousand copies had been placed in the hands of the Union Committee, by the conference, for distribution among the Baptists of England, and he could desire its perusal by every man, woman, and child in these kingdoms.

Dr. Steane, Mr. Underhill, Revs. Messrs. Robinson, Murch, W. Aitchison, Morris, Probert, Hinton, Dr. Acworth, and J. Milligan, were the movers, seconders, and supporters of the remaining resolutions, which were unanimously adopted:—

That being assured, on the testimony of the highest authorities, that the members of the religious congregations so interfered with are peaceable and loyal citizens, and in every respect worthy of esteem, the Union cannot hesitate to hold out to them anew the hand of fellowship, and to assure them of their continued sympathy.

That, as the spirit of religious persecution is especially alien from the genius of Protestantism, it is to the Union more particularly humbling and sorrowful, that the measures they have to deplore are taken by Protestant governments against congregations of Evangelical Protestants, and this in the very land of the Reformation, where the battle of freedom of speech and action in religion was so nobly fought and won—fought and won, it might have been deemed, for every country and for every age.

That the Union advert, with no ordinary pleasure, to the interest which has recently been exhibited on the subject of religious liberty in Continental Europe by influential bodies of Christians not only in this country, but also among Protestants of the continent itself and in the United States of America; and they especially refer with satisfaction to the fact of the Homburg Conference, and to the just views published in their resolutions of the principles on which true religious liberty is based, and they express their sense of obligation to them for the generous manner in which they extended their sympathy to our persecuted German brethren, and sent a deputation to visit them, together with so many of the Governments by which they are oppressed, and for the handsome gift of 1,000 copies of the pamphlet in which the results of the investigation are reported.

That, as several influential bodies are at the present moment forwarding memorials to His Royal Highness, the Grand Duke of Mecklenburg Schwerin, in favour of freedom of religious worship, a respectful address to His Royal Highness be adopted by this body also, and forwarded together with them.

Dr. STEANE said, that the deputation to the Homburg conference had questioned the authorities with respect to the character and conduct of those persons who were being persecuted so grievously in various parts of Germany, and had uniformly received in answer, that they were good subjects and most peaceably disposed. He alluded, also, to the immense progress which had been made, notwithstanding the severity of the opposition which had been met with. Only twenty years had elapsed since Mr. Oncken was baptised; and the Baptist churches now extended from the shores of the Baltic to Constance in the South, to the confines of Russia in the East, and to Hamburg in the West. They had put into circulation four hundred thousand copies of the Scriptures, and six million religious tracts. (Cheers.) Such facts spoke for themselves. (Hear, hear.)

The remainder of the business, which was of a routine character, having been disposed of, the Union terminated its sittings with prayer.

BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting of this Society was held at Finsbury Chapel, on Monday evening; W. Middlemore, Esq., of Birmingham, in the chair. The Rev Mr. WINTER having offered up prayer, the CHAIRMAN opened the proceedings in a brief and appropriate address, dwelling upon the spiritual wants of the country, as revealed in the recent Census Returns; and called upon the Rev. S. J. DAVIS to read the report, which commenced by referring to the recent Census Returns:—

Among its many important suggestions relative to the means by which the five millions of the population who neglect the worship of God may be induced to avail themselves of existing church and chapel accommodation, and render a larger amount of it necessary, deserved prominence is given to the subject of aggressive movements on the part both of ministers and laymen, Churchmen and Dissenters. By various bodies of Christians the suggestion has been, to some extent, practically anticipated. During the last few years the conviction has been spreading and deepening, that it is not sufficient to erect commodious places of worship, and supply them with a respectable ministry; that if the alienated and hitherto unreached portions of the population are to be drawn to them, they must, in the first instance, be sought out by Christian kindness, and brought under religious influences by means suited to their present feelings and circumstances. Both your committee and your agents have shared in this conviction; the former encouraging, the latter often engaging in, various specific modes of action with the direct view of benefiting those accustomed to neglect religious ordinances. The correspondence of the missionaries indicates their estimate of the importance of open-air preaching, cottage lectures and prayer-meetings, domiciliary visitation, tract distribution, and similar modes of operation.

Interesting extracts were read from the reports of the agents stationed at Hartlepool, Shotley-bridge, and Dorchester. Several of the missionaries have spent some weeks in evangelistic labour in parts of the country characterised by great ignorance and indifference with most important results. A number of very interesting extracts from the returns of the agents to the inquiries of the committee, supplied, respecting open air and other special services, fair examples of the usual labours, discouragements, and successes, of the missionaries and grantees. One-half the number of stations recently adopted are in the Principality, where the rapid spread of the English language renders it highly important that the services of efficient English ministers should be secured. Referring to the finances of the society, the committee, after a reference to the self-denying labours and sacrifices of many of their missionaries, and of the heartless and depressing opposition of tentimes encountered from persons of education and religious pretensions, state that, while during the two preceding years the debt had been stationary, it had somewhat increased during the past year. Adverting to the successful efforts made to clear off the burdens attaching to the Baptist Irish and Missionary Societies, they remark, that the scale of contributions to this and kindred societies has never been equal to the importance of their objects, whether viewed in their bearings on the foreign missionary enterprise, on emigration, or on the spiritual condition of those who remain at home. "About five millions of our countrymen habitually and voluntarily neglect the services of the sanctuary; and multitudes who attend them can by no stretch of charity be regarded as true followers of Christ. The work, therefore, of home evangelisation, stands not second in importance to any in which it is possible for us to engage: all our other benevolent enterprises are dependent on it." The following are some of the statistics of the society's operations:—Central stations, 101; sub-stations, 134; members in Home Mission churches, 4,475; additions during the year, 452; average weekly attendance, 17,535; Sunday-schools, 113; teachers, 1,112; scholars, 7,255.

The balance-sheet showed that the subscriptions and donations for the year amounted to £4,376 11s. 3d.; the expenditure being in excess of that sum by £438 5s. 11d., which is the amount due to the treasurer. This gentleman, on account of illness, was unable to be present at the meeting, but he sent a donation of £10 towards the collection.

The Rev. W. AITCHISON, of Newport, moved the first resolution.

That this meeting would be grateful to Almighty God for the success which has attended the labours of the missionary brethren during the past year; that it expresses sympathy with them, particularly in the rural districts, in their difficulties and discouragements; that it rejoices to learn that many of them have made special efforts to interest previously unreached portions of the population; and that the report, on which these sentiments are founded, be printed and circulated under the direction of the committee.

The Rev. Mr. EVANS, of Swansea, seconded the resolution in a hearty Welsh speech, giving a general invitation to the Christian people of the metropolis to pay a visit to the Principality during the coming summer, promising them, if they did so, a warm reception, and certain gratification both as respects the natural beauty of the country and the progress of the Gospel. The people of England knew but very little, he imagined, of open-air preaching; in Wales it was very different, seeing that not unfrequently as many as ten thousand people assembled to engage in a religious service under the open canopy of Heaven.

The Rev. Mr. M'LAREN, of Southampton, rose, amidst much applause, to move the following resolution:—

That while this meeting would be thankful for whatever facts of a cheering character are indicated in that portion of the "Census of Great Britain" which relates to "Religious Worship," it would cherish befitting concern on account of others of an opposite character, particularly on account of the fact, that about five millions of the population habitually neglect religious ordinances; that it records its conviction of the wisdom of the society, while not neglecting the rural districts, in extending its operations of late years to large towns, particularly in the manufacturing and mining districts, as it appears from the Census Returns that they are the most deficient in the means of religious instruction and worship; and that it would urge alike on the friends of the society, and on all true Christians, the more earnest and prayerful employment of appropriate endeavours to benefit all the unevangelized sections of the community.

The resolution formed a text upon which he expatiated with much eloquence and effect.

Take the whole mass of the population of London, and there is provided for them but one-half of the religious accommodation which Mr. Mann thinks is necessary to be provided before it can be said there is sufficient for the wants of the people. (Hear, hear.) Wherever you find one church or chapel in London, and all its surrounding suburbs, you want two before you mitigate the existing deficiency in the metropolis alone. The deficiency for all England is a million and a-half; the deficiency for London is over half a million; the deficiency for Birmingham, Liverpool, and Manchester, makes close upon another quarter of a million; so that in these four great centres of population you have got half the whole of the deficiency of means in the British Empire, and the other half is almost exclusively to be found in our new manufacturing and mining towns, that have risen up in the last half century, the glory and shame of England, from which are coming more and more, day after day, the framers of her opinions, the swayers of her councils, the extenders of her glory, the men who will hold up the banner of our own glorious land in future times, and from which are coming, day by day, and more and more, men whose moral degradation or narrow selfishness will tend to sap and eat out the life-blood of this commonwealth land of ours. Our large towns, I say, the shame of our land as well as its glory—the pride of England, but the terror and problem of all thoughtful men—how these great masses are to be organised, and made into a society which has no bond but the narrow and selfish one of pecuniary gain,—how there is to be drawn anything like a human tie around all this crowded aggregation of individual atoms that have been brought together only for the sake of gain and profit—how there is to come out the influence of the sweet charities, of domestic, civic, and national life, to beautify and raise the whole—how is this to be done? The statesman asks, the politician asks, the lawyer asks, the Christian asks. I don't profess to be able to solve the question, which has tasked far wiser heads than mine, and which, I suppose, is tasking more and more, in proportion to their manliness and nobleness, the wisest and the greatest men of our land. With regard to the question of the extent to which the people of England avail themselves of the religious accommodation that is provided for them: on that Census Sunday there were twelve and a-half millions of the population of England and Wales who ought to have been, according to calculations, in places of worship. Out of that number there were seven millions and three-quarters who were there; and where were the five millions and a-quarter? They were not there. That is to say, it was all but an equipoise—it was all but man for man—one party for God, and the other party——, but you can fill up the blank, and tell us who they are for. (Hear, hear.) We fight about how many of them went to church, and how many went to chapel. If our schedules had been ruled with three columns—church goers, chapel goers, and beer-shop goers, the last of these columns would have had a larger number than either of the others, and all but as many as both of them put together. (Hear, hear.) And this is a Christian land, and we talk about the growth and the expansive principles of our Christianity! Oh, dear friends! think what these simple figures represent—think of the festering evils that they mean—think of the wretchedness and vice that has gone to swell that grim roll of five millions and a-quarter of people that were not inside a place of worship that day! What is the cause? I believe every gentleman on this platform, and every person in this audience, who knows anything about the matter, or who has any personal knowledge of the condition of the labouring classes of this country, will have made up his mind, that the cause is not any thing half so dignified and good, I was going to say, as confirmed scepticism and irreligion. I believe that where there is one man that says, "I don't go to a place of worship because I don't believe what is taught, and sung, and prayed there," there are ten men that say, "I don't go to a place of worship because it is more comfortable for me to roll up my shirt sleeves, take my pipe in my mouth, and stand at the door all the morning, and go to sleep all the afternoon." It is neither more nor less than, in every rank and condition of life,—according to the prevailing habits and customs of those ranks and conditions,—the various operations of that downright old thing,—simple worldliness,—the love of the present evil world,—the things that perish in the using. (Hear, hear.) Depend upon it, it is not confirmed unbelief. (Hear, hear.) It is simply blind—I was going to say brute—worldliness,—the selfishness and sensualism that, in these great towns of ours, stand in the way of the spread of our Gospel. And as to the remedy, why, does it not lie in your own hand? It seems to me, that we Christian people, in our investigations of late as to why it is that this country, in the 19th century, is so full of abomination, we have forgotten the word of our Master. There was once, you will remember, a handful of disciples that tried to cast out a devil and they could not, and they began to consider why it was, and, I dare say, they had very profound explanations of the fact, too, and they came to the Master as with a thing that had been puzzling them—as with a problem they wanted solved—"Why could not we cast him out?" The answer was handed back to them, that all future ages, when they are looking at the problem of evangelizing the world, and are in despair about the insuring of it, might read and learn—"Why could not you cast him out? Why, because you did not believe that you could." (Hear, hear, and cheers.) It is a terrible mistake, as it seems to me, to fancy that, because the task is so immense, that, therefore, the machinery must be proportionally complicated. God does the largest things with the simplest instruments. When men try to keep the nation in its place, there is no end to the apparatus that they need. When the astronomers would understand the cause that kept the planets in their orbits, their disks were marked with no end of circles; but there was one force that did it. We Christians have a large work to do; and I believe that we Dissenters of England, in the simplicity of our organization, in the broadness of our principles, in the purity of the word that we have, in our recognition theoretically, whether practically or not, that the Church is a body of men, to each of whom the spirit is given to do good with; that in these principles, if we work them fairly and wisely, we have got what will go a long way to driving a deep shaft into this deep mine of darkness and foul pestilence that is below us, and, perhaps, will bring up from far down in its depths many a precious jewel which will flash with brightness in the sunlight of heaven, a redeemed and ransomed soul. (Loud cheers.) Believe that you have the power, and you have it.

The collection having been made, the Rev. J. H. HINTON came forward, amidst loud applause, to second the resolution. His theme also was the Census Returns, which was the first official document of the sort which had taken any notice of the religious condition of the community. That return exploded the fallacy as to the deficient provision for public worship.

Then the Census Report bears, in a most remarkable manner, the impress of religious liberty, and this in two respects—in the first place, in the immense number and variety of the religious bodies. Had religious despotism continued to exist, we should have had just the number of places of worship belonging to the National Church, and no others; but, under the working of religious liberty, we have a very wonderful state of things in this respect. It might have been thought that, under the system of full religious liberty which exists in the United States of America, there would have been a greater number of sects than in England; but such is not the fact. The American Almanack for 1853 enumerates twenty communities, some of them rejoicing in very singular names; but the list is twice as long in the Census Returns of England and Wales. (Laughter and cheers.) I say this is noble, it is creditable to England. (Laughter.) Indeed I do. It speaks loudly and gloriously for the victory of the human mind over the trammels of despotism. (Cheers.) I would rather find a man belonging to any "ism" than banded in swaddling clothes or girded with iron fetters. (Hear, hear.) I have more hope from any system, even Mormonism itself, than the downright slavery of ecclesiastical despotism. (Cheers.) That is one respect in which the Census bears the strong impress of religious liberty, and it is a step also in the path of progression. I think it bears also the impress of our religious liberty in the power which our Christianity has shown of expansion and progress. I may not be prevented using that language by the existence of those five millions who do not go to church or

chapel. If it had not been for the existence of religious liberty the country would have been in a very different state from what it is. (Hear, hear.) Out of the 34,000 places of worship, only 14,000 belong to the Established Church. (Hear, hear.) People are heard saying sometimes, where would have been the religion of England but for the Established Church? I say, where would it have been but for Nonconformity? (Hear, hear.) Just look at the facts of the case. Within the last few years some 3,000 and odd places have been built in connexion with the Establishment, largely as the result of the stimulus imparted by the efforts of the Dissenters; and without these there would be at the present time but 10,000 or 11,000; so that there are three times as many places now as there would have been but for the expansive power of a living individual Christianity. (Hear, hear.) This word "living Christianity," brings me to another topic. I think the Census illustrates strikingly the diffusive power of a living Christianity, as distinguished from and opposed to official Christianity. (Hear, hear.) Christianity spreads by the diffusive influence of individual piety. Because a man is a Christian, he uses his endeavours to make another man so. Such efforts as the result of a Divine life within are as a fire in a building, which, being once kindled, spreads rapidly from object to object, until the whole is in flames. One Christian is the element by which the whole kingdom is to be converted, for he has within him a power more potent than ten thousand churches, ten thousand endowments, or ten thousand official priests. (Hear, and cheers.) They may all go to sleep; one Christian will keep awake and be at his work every hour and every day, while the Almighty keeps His grace alive in that Christian's heart. (Cheers.) That is it to which is owing the great expansion of the various religious bodies found to exist in our country. (Hear, hear.) In this respect there is a marvellous character given to the last fifty years. Our religion ought always to have been progressive, but during the last fifty years the progress of all religious bodies has been unparalleled. The Church of England itself has made in that period unexampled progress. (Hear, hear.) Another thing brought out strikingly is, what we would hardly expect to find compatible with even that amount of religious liberty which we possess,—that nineteen-twentieths of all the religious activity in England, comprehending Jews, Roman Catholics, and all the rest—is evangelical. (Cries of "Hear, hear.") Nineteen-twentieths, I say, are found to maintain all the great saving truths of the Gospel, differing about baptism, ecclesiastical offices, church government, and so on, but steadily maintaining and preaching the Gospel of Christ in all its broad and essential features. (Hear, hear.) That is a marvellous and a very pleasant thing, and it shows how God approves and loves the freedom of man's conscience and heart. (Cheers.) God, in his grace, has given this favour to those who love him, that, amid all their diversity of sentiment, and the controversies with which their several distinctions are maintained, they shall be preserved in substantial agreement with regard to the great and fundamental truths of His Gospel. (Cheers.)

Mr. Hinton did not think that these returns furnished cause for despondency. The continent was much worse off in respect to church and chapel accommodation and religious observance; and he doubted if even the United States presented a more cheering aspect. He took the number of irreligious persons to be anything but correctly indicated by non-attendance at chapel or church. There were sixteen millions of persons born every year in England and Wales. Not one of them were born a saint, but every one of them came into the world with the corrupt old Adam in his heart, and if he was to become a Christian, a child of God, it must be by repentance and faith under the influence of the Gospel; each soul must become a new creature if it was to enter the kingdom of Heaven. (Hear.) The work, therefore, of the Christian church was never done.

Votes of thanks to the officers of the Society and the Chairman then passed, and the Secretary then pronounced the Benediction.

BAPTIST IRISH SOCIETY.

The Annual Meeting of the Baptist Irish Society was held in Finsbury Chapel, on Tuesday evening. The chair was taken by R. Foster, Esq. The proceedings were commenced with the usual devotional exercises.

The CHAIRMAN, while lamenting the loss of many friends of the society, expressed his gratification at its progress. It was no wonder, he said, that the Christian, having received the blessings of the Gospel himself, should feel interested in those who lived in the darkness of ignorance. His efforts, indeed, to enlighten the world were met by numerous foes, but amongst them all, Popery, from its principle being deeply seated in the heart, was the most formidable opponent. There was, however, reason to hope that Providence, by means of famine and emigration, would greatly lessen the effects of Popish operations in Ireland. He rejoiced in the present satisfactory state of the society, and exhorted its friends to continue their efforts with increased vigour.

The SECRETARY read the report which commenced with a reference to the visits paid by a few judicious and well-known ministers to the sister island, with a view to encourage the labourers engaged on the work to proclaim the Gospel, and to offer suitable suggestions with regard to the enlargement and improvement of the plans in operation. "Of those who were invited to undertake this service, some were prevented by other engagements, but the committee gratefully acknowledges the compliance of Messrs. Birrell and Brown, of Liverpool; Dowson, of Bradford; Stalker, of Leeds; and Bigwood of Brompton. The observations with which these gentlemen supplied the committee after their return were of two classes. Some were urgent, but did not involve any very heavy permanent expenditure; these it was thought right to adopt without delay; while, with regard to others, which commended themselves strongly to the judgment of the committee, it seemed necessary to ascertain first whether the supporters of the society were prepared to meet the additional cost." The report goes on to speak of the labours of the society's agent at Newtownwards, a large town near Conlig, in Ulster, where there are encouraging prospects of usefulness. The friends who visited Athlone advised an addition to the scripture readers in that benighted locality, and refers to the labours of an efficient agent, recently converted to the truth, who "is now located, with five others, male and female, in Connemara, that stronghold of superstition, in the centre of Ireland, where they have to meet the opposition of an Augustinian priory, a band of Sisters of Mercy, and a resident Romish bishop. Yet last autumn our schools were becoming influential enough to require apparently that extraordinary measures should be adopted to counteract them. Eight Jesuit missionaries arrived from Rome, denounced our agents, preached a great number of sermons on apostacy, sold indulgences in great abundance, and triumphed in the apparent destruction of our hopes. Since their retirement from the field, however, the children have been gradually returning to the schools, and as the children themselves are anxious to receive instruction and to read the Scriptures, we are fully persuaded that in 'due season we shall reap, if we faint not.'" In Waterford, a lady of high qualifications as a teacher of youth, has accepted the office of mistress of the Ragged-school, and devotes herself constantly and successfully to the work of evangelical visitation. "Within the last three months, a school has been opened, also under her superintendence, by one of our schoolmistresses who could be spared from her previous station, and to her instructions many of the poor children in Waterford are already flocking. Further than this the committee did not think it right to venture in additional expenditure, till it had ascertained the readiness of its friends to meet an augmented demand. A circular was therefore issued a few months ago, containing a summary of the recommendations which we had received from the ministers who visited Ireland at our request, pointing out the openings for exertion which Divine Providence had placed before us, and inviting contributions or promises to enable us to enter upon them. It has not been till within a very few weeks that the response has been fully made. It has been rendered evident, however, that there is a desire throughout the country that we should not only continue those operations which we have carried on for several years past, and which have been maintained during the last twelve months with undiminished vigour, but also that we should increase our agency. Local zeal has sought and forwarded augmented contributions. The cost of what we have done has been defrayed, and a surplus remains which the retiring committee has great pleasure in handing over to its successors. At the close of our financial year, on the 31st of March, when the account was balanced, it was found that there were at the banker's, free from all claims, nine hundred pounds belonging to the society. This included one item, received two days before, which deserves to be distinguished from the rest as peculiarly encouraging. A native of Ireland, himself a fruit of the society's labours, who was introduced into the fellowship of the Gospel by one of our agents, and who has since been greatly p ospered in a distant portion of the globe, whose handsome donations were reported last year as those of 'An Irish Emigrant,' has this year forwarded two hundred pounds, to be entered as from 'A Friend at Melbourne.' This constitutes one portion of that balance of £906 4s. 11d. which we have to transfer, and to which we trust that such additions will speedily be made as will justify the new committee in commencing operations in some of those large cities in which they are needed, especially among the two hundred and fifty-five thousand inhabitants of Ireland's metropolis, where we have not at present a single agent."

The balance-sheet showed a balance at the bankers of £906 4s. 11d. There was also a balance of £274 14s. 7d. on the relief fund.

The Rev. JOHN BIGWOOD (one of the deputation to Ireland) was the first speaker called. He observed that such a report as had been read had scarcely ever fallen to the lot of any Baptist Society—never to that of the Baptist Irish Society. The fact of the balance in the banker's hands was especially satisfactory, as proving that the interest of Christians generally in the sister country, and also in the Baptist Irish Society, was undiminished. The object must commend itself to the heart of every believer. It was to deliver the poor slaves of Popery from their superstition and bondage, by preaching and domiciliary visitation. He could himself bear testimony to the efficient condition of the various stations of the society. At Banbridge a chapel had lately been raised, which had been more than paid for by subscriptions from the surrounding inhabitants. At Belfast a very valuable agent was labouring, whom he (Mr. Bigwood) trusted would be supported by a schoolmaster and scriptural readers, who should gather together congregations to hear the word of God. Agencies such as these were wanting before chapels and a regular ministry. At Conlig the state of the school was highly satisfactory: and he felt convinced that children so instructed could not be brought under the dominion of the Papacy. A minister was much wanted in another district, where a congregation had been recently formed of about 120 persons. There were indeed some parts of Ireland where the society was not doing anything, but the reason was because it had not the means. If it had, there would not be a village or hamlet in which an agent would not be stationed. In every place where agents had been sent the work had been abundantly blessed. Their movements, however, were closely watched. On one occasion a Roman Catholic priest opened a packet of books in a railway carriage, and amongst them was a copy of the *Baptist Magazine*. The journals kept by the agents were peculiarly interesting, and showed that much fruit would eventually reward their labours. A young woman going to America, asked for a Bible to take with her, saying that she would read it, but she was under the influence of fear. Hundreds had lately emigrated to America, taking with them everything but their Popery; and it was impossible to say how far this result might be attributed to the operations of the society.

The Rev. HUGH STOWELL BROWN (of Liverpool) then addressed the meeting, giving an account of his visit as a member of the deputation. On the first Sunday after his arrival at Athlone, he said it was arranged that he should accompany Mr. Berry, the society's agent in that town, to a place called Moat, about eight or nine miles distant, where he (Mr. Brown) preached in a room to about fifty people, and stated his intention of holding a meeting in the street in the afternoon. He proceeded accordingly to the steps of the Courthouse, accompanied by Mr. Berry and Mr. Thomas, another agent of the society. They saw all the people coming out of the churches and chapels, and expected to have a good congregation; but they were surprised to find that all the people looked, some one way and some another, but never condescended to cast a single glance at the small group that had assembled on the steps; till, at last, about twenty lads, very wild and savage in appearance, and exceedingly lean withal, with a peculiarly scowling and scornful expression of countenance, ranged themselves, at a respectful distance, in the form of a segment of a circle. Every one of these youths stood with his fingers most carefully and firmly fixed in his ears. It turned out that the people had been warned from all the altars in Moat neither to molest the preachers nor to listen to them; and the warning had been faithfully obeyed. This exhibition of priestly power, in restraining the ferocious passions of a mob, appeared to him more striking even than the influence recently exercised at Limerick. A day or two after he left Athlone, a woman, whose child had been sent to Mr. Berry's school, was laid hold of by a priest on the bridge, and publicly beaten with a stick, in the presence of upwards of a hundred men, not one of whom played the man, nor had a single word to say in her defence. It fell to his lot also to visit Balyna, where the society's agent was prospering in his work. In a mud cottage, with the door off its hinges, and placed outside to keep off the wind from the Atlantic, about 70 children were assembled, nearly half of whom were Roman Catholics; and he was pleased to find that those children were very well versed in all the great truths of Christianity. He visited and preached in several other places, the prospect in which was very encouraging. It seemed, however, that a great deal more good was to be expected from cottage and open air preaching and schools than from chapel ministrations; and if the brethren were ill-treated in Limerick last summer, that was the very reason why missionaries should be sent there again, because the Gospel was wanted there more than anywhere else. There was in Ireland a great thirst for knowledge, and a disposition to pay more for the education of children than in England. The idea seemed to be, that if the children were educated, they would be able to occupy places of emolument and respectability in this country, and so escape the terrible bondage of their forefathers. He trusted that any schools which might be instituted in Ireland would be made as much as possible industrial schools, the lesson the poor of Ireland needed most being to like hard work; and unless this was taught them, Ireland was not likely to rise from its present depressed and degraded state. In Dublin, especially, an efficient agent was much wanted, who ought to be one capable of striking out a line for himself, and untrammelled by connexion with any particular body. Let him engage a room, or a public hall, or a theatre, or some place not altogether under the ban of the priesthood; for it was impossible to get the Roman Catholics, who had chapels of their own, into chapels they were so much warned against. It was especially important to avoid all unnecessary controversy, by which he (Mr. Brown) was afraid much of the Protestantism of Ireland was eaten out. People were as sharp as needles on points of controversy, and as painful too. It was no uncommon thing in Liverpool to see the town placarded all over with announcements of controversial sermons, the titles of which were such as to give the most deadly offence to the very people whom the orations were to convince and convert. Then all Roman Catholics were "most earnestly and affectionately invited to attend." If he (Mr. Brown) were a Roman Catholic, was it likely that he would attend? It might be said that it was the error only that was hated; but the other day he saw a pamphlet announced as "Priest Anderdon extinguished." It was a lecture by a Protestant clergyman, who had fallen foul of some Popish luminary, and had put him out. (Laughter.) How many would be likely to become Roman Catholics by seeing London placarded some fine morning with the announcement that Archbishop Sumner had been extinguished. Another very objectionable custom was that of clergymen in Ireland wearing Orange scarfs at public worship, and hanging Orange flags insultingly at the door of the church; as much as to say, "You must not come here." It was easy to get up enthusiastic public meetings, with plenty of Kentish fire, and groans for the Papists; but how much religion was there in all this? We could not afford to act in this way. In Liverpool, pictures of the Virgin were given to poor people by Protestant ministers, who taught them to bow to those pictures daily. Controversy required thorough impartiality and the absence of the slightest prejudice; and he was afraid there were not many people in this country, Romanists, Protestants, or Baptists, who were ready to enter upon controversy in this spirit. They had a glorious Gospel to preach, and in the fulness of Gospel light there would be the best demonstration of everything wrong and bad. Let them lift up the cross, and the crucifix must fall! (Applause.)

A collection was then made.

The Rev. JAMES MILLIGAN (of Dublin) said it was very important to understand something of the statistics of Ireland. There were nearly five millions of Roman Catholics in that country under the dominion of a most soul-destroying and contradictory system. In the case of the three men recently executed for murder, one of them said that he went forward putting his trust in the Redeemer; but the priest added, "And the Virgin Mary too, and in a moment you will be in heaven;" which was false, as Popery taught that Purgatory must always intervene. Not only was there this system to contend with, but there was also the injurious influence of the Establishment, and the impression that if a man became a Protestant he would get something by it. A man with his wife came to him for baptism; upon inquiry, however, it turned out, that they had become Protestants, and the clergyman having failed in his bargain with them they resolved upon giving themselves up again to the priest, but upon seeing a Baptist Chapel they determined upon trying what the Baptists would do for them. (Laughter.) If he had received such men as the Irish Church Mission was in the habit of receiving he might have had his chapel full of converts over and over again. Notwithstanding Mr. Brown's opinion with respect to placards, there were many instances of good being done by them. A very prejudiced Roman Catholic, going into a town, met his priest, who told him not to look at those placards, for there was heresy upon them all. The man asked what he should do; the priest told him not to look towards the side of the road they were on. The man said they were on both sides; "look on straight, then," said the priest. The man did so; but by-and-by he came to a corner where there was a placard, with the words on it, "The religion of the Roman Catholics is not to be found in the Douay Bible." The man weighed the matter over a little, purchased a Douay Bible, and proved the truth of the statement. Hesitating to tell his wife of the change which had taken place in him, he was pleased to find that, by listening in a closet to family worship in a house they were staying at two years before, she had herself become a Protestant; and upon writing to a married daughter, he received a letter in reply, stating that she had been a convert seven months. There was not a better field of labour in all Ireland than Dublin. There was a Ragged-school there, attended by seven or eight hundred children, the greater part Roman Catholics, and they were all required to repeat every morning a passage of Scripture. The Irish Church Missions were doing comparatively nothing; if the society would carry on the work vigorously, they must send agents to Dublin, and a deputation should be appointed to stir up their Irish friends. The people of this country also, should exert themselves, in order to purify the stream which was continually pouring into it from Ireland.

The Rev. J. ALDIS, having briefly addressed the meeting, the proceedings closed with the doxology.

AGED PILGRIM'S FRIEND SOCIETY.

The Forty-seventh Anniversary of the Aged Pilgrim's Friend Society was held on Monday evening, at the London Tavern, Bishopsgate-street. The chair was occupied by George Hitchcock, Esq., of St. Paul's-churchyard, and on the platform, besides the speakers, were Rev. W. Leask, of Kennington; Rev. Mr. Blomfield and Mr. Jackson, Mr. Thwaites, and a number of ministers and laymen who are known as the friends of the aged and Christian poor. After singing and prayer,

The CHAIRMAN described the object of the Society. This association has as many as 350 aged pilgrims, who have all of them attained at least their sixtieth year, and who are believed to be disciples of Jesus Christ—our brethren and sisters in the faith. It provides an asylum—a quiet and safe retreat from the turmoils of the world—to forty-five poor brethren and sisters, whom it rescues from those wretched habitations which they would otherwise be forced to occupy in the lanes and alleys of this crowded city, enabling them to enjoy repose and communion with their Heavenly Father in their old age before they receive the "abundant entrance" into the kingdom of God. And all this is done at a very small expense. The expenditure attending the Asylum for the reception of these forty-six inmates is not more than £190 a-year, which suffices, under the present excellent management.

The SECRETARY read the report for the past year, from which it appeared that the precise object of the Society was "to afford periodical relief to the aged poor of all Protestant Christian denominations who are duly recommended, and who have been regularly visited and formally approved." It was stated that, during the past year, 44 pensioners had been removed by death; 66 persons had been receiving 4s. per month; 35 had been advanced to the five guinea pension list; and 6 pensioners had been elected to the list of those who receive ten guineas per annum; 70 new cases had been presented, and of those 59 had been visited and approved; 4 were considered unsuitable; and 7 were still in the course of visitation. At present there were 41 who received ten guineas per annum, 215 who received five guineas per annum, and 115 who received £2 8s. a-year, and 7 in the poor-house were allowed 2s. per week, making a total of 378 pensioners Last year there was spent in relief, including necessary expenses, £2,011 14s. 1d., which is said to be the largest sum ever yet expended by the society in one year, a statement which was loudly cheered by the audience. The number of pensioners relieved since its formation was 1,459, and the total expenditure, during the same period, was £44,275 13s. 7d. Mr. Alderman and Sheriff WIRE, the Rev. Mr. CHARLESWORTH, the Rev. Mr. VINE, of St. Mary-le-Bow, and the Rev. B. LEWIS, of Camberwell, advocated the claims of the society.

Foreign and Colonial News.

MARRIAGE OF THE EMPEROR OF AUSTRIA.

On Monday the marriage of the Austrian Emperor with the Princess Elizabeth of Bavaria was solemnised in the church of St. Augustine at Vienna. Besides the imperial family, the Cardinal Archbishop of Prague, the Archbishop of Olmutz, the Primate of Hungary, Cardinal Von Scitowsky, the Prince Archbishop of Gratz, Field-Marshal Radetsky, the Ban Jellachich, Baron Hess, nearly all the chief dignitaries of the empire, and the diplomatic corps were present. The Czar sent General Grunwald, from St. Petersburg, expressly to congratulate the Emperor. In honour of the occasion, the state of siege in the Lombardo-Venetian kingdom is abolished, all persons convicted of offences against the person of the sovereign are pardoned, and others under accusation set at liberty. A limited amnesty is granted to prisoners convicted of major political offences.

The *Vienna Gazette*, in publishing the removal of the state of siege in Hungary, states that the most important political offences will continue to be in the jurisdiction of the courts martial until the civil tribunals shall resume their ordinary course.

SPAIN.

The *Madrid Gazette* of the 13th instant contains a host of regulations relating to the island of Cuba, believed to be due to the great exertions of Lord Howden. The object of these regulations is to establish a registration of slaves, which it is believed will prove an efficacious check upon the importation of negroes from Africa, to encourage marriage among them, and to permit the importation of free labour, from Spain, China, or from Yucatan. The scarcity of labourers in Cuba, the desire of the Spanish Government to respect treaties, to prevent trade in slaves, and avoid disputes with England, and the wish to increase the amount of the island's productions, are the ostensible motives for this proceeding.

The "Black Warrior" question, it appears, is *not* settled. The American Minister is described as demanding that General Pezuela shall be recalled; that power shall be given to his successor to settle similar disputes on the spot; and that a large sum shall be paid to the American Government. The Spanish Government has replied in strong terms, declining to comply with the conditions demanded by M. Soulé, and stating their inability to reply upon the subject of his note until they should have received particulars of the affair from the Havannah. The American courier left with this answer the same day on which was published the decrees for the better regulation of slaves in Cuba, and for putting a stop to the slave-trade.

Don Ramon Santillan, Governor of the Bank of San Fernando, was unceremoniously dismissed from his post on the 9th instant, and Senor Llorente appointed in his place. The latter gentleman does not stand high in public esteem; and it was believed he would be more pliant to the Sartorius Ministry than his predecessor, who had refused, it is said, to advance two million reals to the Government. This caused a panic, and a run at once commenced upon the bank, and continued till Wednesday, when the Easter holidays set in. Senor Llorente tendered his resignation, but it was not accepted; and the Government, through the *Heraldo*, denouncing the run as a political move, declared that it would "burn its last cartridge" in resisting rebellion. The bank is said to be quite prepared to meet all its engagements.

A negotiation for a loan, amounting to 22 millions of reals, has just been concluded between the Spanish Government and two capitalists, to whom the revenue of the Philippine Islands has been given as security.

An outbreak at no distant date is confidently predicted. The Queen is still treated with marked coldness in public, and her deposition is freely talked about. It is said that she was grievously offended at the nature of the attendance at the feet-washing ceremony on Holy Thursday, a great number of persons whose presence she expected having absented themselves, and especially there having been present but two or three of the numerous ladies of honour who generally attend in much larger numbers.

Lord Howden recently addressed a note to the Spanish Government, requiring that it shall close its ports against Russian privateers if Russia issues letters of marque. The official *Gazette* has since published a decree prohibiting the equipment, supply, and reception in any Spanish port of privateers under the Russian flag, and forbidding all shipowners and captains, or masters of Spanish merchant vessels, to accept letters of marque from any Power whatsoever, or to afford to ships bearing such letters any assistance beyond what humanity may demand in cases of fire or shipwreck.

UNITED STATES.

The House of Representatives was, at the latest advices, still occupied with the Nebraska question. The Senate in executive session had carried an amendment to the Gadsden treaty, making the 31st parallel the boundary. It was understood that the Mexican Minister had assented to the amendments proposed by the President. The greatest efforts were to be made to quash the treaty when the vote on its passing was to be taken. The indemnity had been cut down to 7,000,000 dols., and the extent of territory to one-half of the original amount.

The *New York Herald* states that a draught of a convention has been agreed upon between the British Government and the United States' Minister, Mr. Buchanan, regarding the right of search and the impressment of seamen. The United States is understood to pledge itself to strict neutrality in the present war.

The New York Chamber of Commerce, at its regular monthly meeting on the 6th, took up the question of privateering and the rights of neutrals. On the motion of Mr. Walter R. Jones, a set of resolutions on the subject were unanimously adopted. They declare that the system of privateering is contrary to the dictates of sound morality, and inconsistent with the principles of justice; that by its depredations individuals suffer, and no adequate national benefit is obtained; that the Government of the United States is called upon to co-operate in the efforts now making in Europe to extinguish privateering. They also declare that the Government of the United States ought, in all its negotiations with foreign powers, to sustain the principle that neutral ships, unless carrying goods contraband of war, ought not to be interfered with, and that free ships should make free cargoes; and that it is incumbent on the Government to exert a leading influence in this reform. Memorials embodying these views, it was resolved, should be presented to the President, Senate, and the House of Representatives of the United States.

The State of Connecticut, which only one year since gave an overwhelming Pierce majority, has this year given an equally overwhelming majority to his opponents.

The United States "go ahead" of "the Old Country" in postal reform. Arrangements have just been completed by which letters can be sent from America to Australia for four cents or one penny; and thus the entire postage of a letter from any part of the Union to Australia will be only five cents.

The Governor of New York State has vetoed the "Maine Liquor Law," passed by the Legislature; and the Senate has refused to exercise its power of overriding that veto. The Pennsylvania Legislature has rejected a similar measure.

Mrs. Severance has been permitted to read a long memorial in the Ohio Senate in favour of allowing the elective franchise to women. Dr. *Harriet* K. Hunt lectured in the Second Presbyterian Church at New York on "woman as a physician."

FOREIGN MISCELLANY.

Cardinal Wiseman has had an interview with Louis Napoleon and has now returned to this country.

According to letters from Turin of the 22nd the new loan has been more than covered by the subscriptions of the capital and the provinces.

The Emperor Napoleon III. completed the 46th year of his age on Thursday last. A number of banquets took place in the various quarters of Paris in honour of the day.

A Mr. Buchental, a wealthy Brazilian capitalist and speculator, has crossed over to Chili, to consult as to the means of forming a railroad from Valparaiso to the Rosario, a stupendous undertaking, implying a tunnel through the Andes.

M. de Montalembert, in his approaching trial, will, it is stated, have the professional assistance of four of the most eminent advocates of the Paris bar, but of different political opinions—namely, M. Berryer, M. Dufaure, M. Odillon Barrot, and M. Paillet.

The news by the telegraphic message in anticipation of the Overland mail is sufficiently brief:—Burmah continues unsettled. Trade in India flat. From China we learn that the rebel camp was only seventy miles from Pekin. Canton was quiet. The French war-steamer *Caiman* has been lost on the coast of Africa.

Santa Anna has sent Signor Rafael, Mexican Consul at New York, on a mission to Germany, to endeavour to establish a large emigration to Mexico. Two important points are developed by this Mexican plan—first, absolute toleration for all religious creeds is proclaimed; and, secondly, a newpaper, in the German language, is to be published in the city of Mexico.

The Grand Duke and Grand Duchess of Tuscany, on the 13th, washed the feet of several indigent old men and women in the chapel of the Palace Pitti, and partook of the Lord's Supper. The ceremony was celebrated in the presence of the entire Court. The oldest man was ninety-two years of age, and the youngest eighty-four.

Endeavours have been made to bring about a friendly understanding between Austria and Piedmont. Austria makes it a condition of renewed friendly intercourse that the Piedmontese Government shall renounce its legislative propositions respecting the possessions of the clergy, conform to the wishes of Austria with respect to the reception and treatment of refugees, and enact a restrictive press law. The Piedmontese Government is said to decline this impudent proposal.

The *Bâton Rouge Advocate* (United States) says:—The *John Simonds*, a three-decker steamer, running to St. Louis, passed our landing yesterday with about 800 emigrants on board, all bound for the Mormon settlement at Utah. They are composed, we are told, nearly exclusively of English and Welsh converts to the Mormon religion and morality (or immorality), under the guidance of the Latter-day Saints who have been on a missionary tour to Great Britain. About half, or more than half, the number were women, mostly young.

The Caen journal, *L'Ordre et la Liberté*, contains the following:—"We are happy to announce that Lord John Russell intends to make a handsome present to the church of a neighbouring district. Lord John Russell is of Norman origin, and his family possessed, previous to the conquest of England, the seigniory of Rosel. The parish priest of the district wrote last year to his lordship to request him to participate in a subscription for the purpose of purchasing a bell for his church. M. de Caumont, director of the Society for the Preservation of French Monuments, forwarded the letter to London, with a few lines of recommendation. Lord John Russell lost no time in replying, and informed the curé that he would be too happy to place at his disposal the sum necessary to purchase the bell, which is to weigh 1,200 lbs." [It is the Duke of Bedford, not Lord John, that makes the gift.]

MEETING AT MANCHESTER ON THE WAR.

Mr. Urquhart called a meeting at Manchester for Wednesday, at the Stock Exchange, to explain to the people of Manchester how that the present war was entered into in "connivance" with Russia, and how it willl and us in a war both with Turkey and France. Mr. Alderman Heywood presided over a gathering of some thousand persons. Mr. Urquhart's views, backed by Mr. William Coningham, elicited much laughter, cheering, hissing, and indescribable expressions of impatience; the war party being clearly in the ascendant. The business done by the meeting was also significant. It was resolved "that it is not safe to enter into a war without a thorough knowledge of its circumstances,"—although the mover of that resolution was not permitted to speak. It was proposed by Mr. William Coningham, that it is time for the British people to begin to comprehend its external relations. As this did not seem sufficiently to the point, Mr. Absolom Watkin proposed an amendment, declaring that the war is just and necessary; asserting that the power of Russia is dangerous and must be reduced; and expressing a desire for the restoration of Poland, Italy and Hungary, as independent states. After much noisy discussion, the meeting cut short further proceedings by carrying both resolution and amendment.

At the commencement of the meeting, Mr. Urquhart read the following letter from Mr. John Bright:—

Rochdale, April 18, 1854.

Dear Sir—I have to thank you for your note of the 15th, inviting me to your meeting to be held in Manchester to-morrow. I am not "astounded" at your "audacity" in calling this meeting; on the contrary, believing in your sincerity, I regard your resolution to appeal openly to your countrymen as courageous and proper.

If I agreed with you on this "Eastern question"—if we had one starting-point—if our arguments, and statements, and creeds, with regard to it, were in harmony—I should feel it my duty to be at your side. But the fact is, that we differ widely in almost every point, except in the condemnation of this war; and I do not think I should do anything for the cause of peace by appearing to act with you, when in truth there is little agreement between us.

I believe the war to be altogether unnecessary, and that nothing can be said either for its justice or its expediency. I believe, further, that after having permitted the country, by a series of blunders, to drift into war, the Ministers who have chiefly spoken on the subject, with the exception of Lord Aberdeen, have misrepresented the facts of the case, or have thereby misled public opinion. With regard to the professed objects of the war, I believe them to be impossible of attainment; and that Russia, in her wildest dreams of ambition, never imagined so many calamities to Turkey as have been brought upon that devoted country in a single year by the friendship which our Government has professed towards her

It is a melancholy circumstance that the English public, not expecting and not reflecting—accepting with a childish simplicity the declaration of statesmen, whose only present bond of union is a partnership in the guilt of this war, and relying on the assertions of a press more anxious for a trade in newspapers than for truth—should give their sanction to proceedings as much opposed to their own interests as they are to every principle of morality. Our countrymen fancy they are fighting for freedom, because the Russian Government is a despotism. They forget that the object of their solicitude is not less a despot; their chief ally but the other day overthrew a republic and imprisoned or expatriated the ministers of a freely-elected parliament; that they are alternately coaxing and bullying Austria, whose regard for freedom and justice Hungary and Italy can attest, to join them in this "holy war;" and that the chief result of their success, if success be possible, will be to perpetuate the dominions of a handful of the followers of Mahomet over many millions of Christians throughout the provinces of European Turkey. There was a time when it was fashionable to have sympathy for Greece; now, Athens is to be occupied with English and French troops, if a strong anti-Turkish feeling is manifested there. Five years ago, English Liberals wished success to the insurrection in Italy, and to the war for independence in Hungary; now the efforts of the Greeks for freedom are pronounced ill-timed—as if we, who are sending our fleets and armies to perpetuate their subjugation to the Turks, were the best judges of the moment when their fetters should be struck off. I shall say no more, for indeed I had not intended to say so much. From this letter, and from conversation with you on more than one occasion, I think you will see that I have a fair reason for absenting myself from your meeting. The people, or a portion of them, are drunk with a confused notion of fighting Russia; they confound the blowing up of ships and the slaughter of thousands with the cause of freedom, as if there were some connexion between matters so wholly apart. I cannot hope to change this feeling, and I fear you cannot. Time and experience alone will convince them, perhaps, when too late, that a great national crime lies at their door. The time will come when history will record what English treasure was expended, and what English blood was shed for an object in which England had no real interest, and for an object, too, which the very statesmen who advised it knew could not possibly succeed. I have spoken my sentiments on this painful question in the House of Commons; my constituents are generally acquainted with them; and therefore I feel it the less needful for me to take part in the meeting of to-morrow. I am, with great respect, yours, &c.,

David Urquhart, Esq., Manchester. JOHN BRIGHT.

THE PRESTON AND STOCKPORT STRIKES.

The mediation committee, having failed to induce the associated masters to submit to arbitration, or otherwise attempt conciliation, the strike has entered on its thirty-fifth week. It was extensively reported that the operatives had yielded, and a considerable diminution of the weekly fund was the result. The committee took active measures to counteract the impression, and appear also to have negotiated a loan; for in last week's balance-sheet appears the mysterious item,—"My box is open, take your need—£500;" and again this week, notwithstanding the deficiency incidental to Easter week, aggravated by the Stockport strike, the committee are paying 5s. a-head. They state, however, that "unless many more districts be organised, or increased contributions obtained from those who have hitherto supported the strikes," it cannot be maintained. This appeal has, already, elicited a partial response. The Blackburn committee has drawn on its reserve; the Darwen weavers sent a shilling each out of the one and eight pence they had earned in the week; Ashton sent up £20 additional; and Rochdale, for the first time, sent a delegate, who promised £80 or £100 a-week.

Several thousands of workpeople have been added to those on strike at Stockport; but there is not much resolution displayed, and the persuasion of the Preston leaders is exerted to induce their return to work at the reduction.

It is rumoured that the Preston masters unconnected with the association, who have continued to pay the 10 per cent. advance, are now contemplating a reduction of wages; and that a decided movement is being made by a number of the Blackburn employers to induce the whole trade to give notice of a reduction.

Postscript.

THE WAR.

The reported bombardment of Odessa by the allied fleets is not confirmed although there are accounts from Constantinople to the 15th, a day later than those which the Vienna *Presse* gave as the foundation of its statement. A Vienna paper announces the exact number (1,325) of houses which have been destroyed at Odessa by the guns of the fleets! The *Patrie*, with more modesty, states that the operation in question consisted in destroying the batteries which commanded the roadstead of Odessa. This is probably very near the truth.

Marshal de St. Arnaud, Commander-in-Chief of the French Army of the East, is to embark on the 27th, (this day), at Marseilles.

The last accounts from the banks of the Danube describe the Russian army in the Dobrudscha as suffering considerably from sickness. Entire companies were daily carried off by dysentery, and the mortality was so great in several newly arrived regiments *that they were ordered to recross the Danube.*

The Paris *Moniteur* gives fresh intelligence relative to the passage of the Danube by the Russian troops, from which it appears that the resistance of the Turks was most obstinate.

The Russian troops charged to seize on Pot-Bachi were *three* times repulsed at the point of the bayonet, and left 1,000 men on the ground. The Turkish battery dismounted three guns brought by the Russians. The heavy fire of the opposite bank did not allow the Turks to carry them off, and the pieces remained until the evening on the field of battle. The Turks held their positions *for forty-eight hours, fighting without any cessation*, exposed to the fire of the gunboats, of 25 guns of large calibre, and of two mortars, placed on the island and on the opposite bank. The Turks evacuated the place, after having fired their last cartridge, carrying off their guns and falling back on Karasu.

Brigadier General Adams, with the 33rd Regiment and the 41st Regiment arrived at Gallipoli on the 13th in the *Himalaya* (sixty-two hours from Malta), and were sent on to Constantinople immediately, General Brown *having determined to disembark no more troops at Gallipoli.* These regiments landed at Scutari, on the Asiatic shore, on the following day.

Advices from Malta of the 22nd instant, report that the following regiments and battalions had left for Scutari, viz.:—the 7th, 23rd, 33rd, 41st, 88th, and 95th Regiments, and the three battalions of the Guards.

Admiral Napier has formed his fleet into three divisions, but disposed in such a way, and sufficiently near each other that he can, in case of need, reunite them for battle. The first of these divisions takes up its station near the Gulf of Livonia, and is not far from the ports of Polandgen, Libau, and Windau; the second in the same gulf, in sight of Riga Harbour, so that it can prevent all communication by sea; and the third is placed at the entrance of the Gulf of Finland, for the sake of observation, not far from Sweaborg (Helsingfors), where the Russian Baltic squadron still keeps close. Two English steamers are cruising pretty near this latter port.

The English cruisers have captured eight more Russian merchant vessels, and taken them into Copenhagen.

The Emperor of Russia responds to the arrangements respecting the commerce of the enemy, in a similar spirit to that of France and England. The *Journal de St. Petersburg* contains a notice by which the Minister of Finance allows English and French vessels six weeks from the 19th of April to clear out of Russian ports in the Black Sea and the Sea of Azoff, and six weeks from the 7th of May to clear out of Russian ports in the Baltic. Enemies' property in neutral bottoms will be regarded as inviolable, and may be imported into Russia. The subjects of neutral Powers on board enemies' ships will be unmolested.

Accounts from Circassia, of the 1st, state that the insurrection is becomi g general among all the warlike tribes of the Caucasus. Schamyl has acquired an immense accession of influence among other tribes than his own; his agents are everywhere inciting attacks on the Russian posts; and it is thought that, as soon as the season will permit of the movement of large masses of men, he will be in a position to attack the Russian detached army of the Caucasus in its headquarters at Tiflis.

Two more Russian prizes have been captured in the Channel—the *Vesta*, a fine barque, of 300 tons, laden with salt, from Artes near Marseilles, taken by the revenue cruizer, *Mermaid;* and the *Carl*, a barque of 375 tons, also with a cargo of salt, captured by the *Avon*, steam-tender. Neither vessels offered any resistance. The one was taken to Portsmouth, and the other to Plymouth. It is known that there are a number of Russian merchant vessels now on their way home from the Peninsula. There are also some Russian East Indiamen on their homeward passage. It is also reported that two Russian men-of-war from Rio are in the Channel under the Prussian flag.

Yesterday the *Shooting Star*, with the third troop of the 8th Hussars, sailed from Plymouth for the East.

The *Portland* frigate has just returned from the South American Station, but before coming to at Plymouth, she was ordered to proceed to Spithead with all haste. She left immediately.

FAST-DAY SERMONS.

The papers of this morning are occupied almost exclusively with reports of sermons delivered yesterday in the churches and chapels of the metropolis and leading towns—the *Times* devoting thereto no less than four pages of small type. In a very small proportion of these discourses can we discover anything original, eloquent, or even decided. In London, the Bishop of London, Archdeacon Bentinck, Dr. Croly, and Dr. Cumming, seem to have proved the most attractive preachers. The first-named preached at St. Paul's in the afternoon, before the Lord Mayor and Common Council; who had walked in procession up Cheapside, and found such difficulty in penetrating the crowd at the cathedral doors that the Lady Mayoress was reported to have been seriously injured. The Archdeacon, at Westminster Abbey, introduced a passage from a *Times'* leader; and is reported to have laid great emphasis on the *procrastinating* efforts of the enemy. Dr. Cumming said:—

He believed that the war on which this country had entered was a justifiable war. . . . It was a war for the preservation of great rights and great interests, a war in fact, to keep off the invader; and as it was a just or a right war, we might pray to God not to destroy Russia, but bring her to a sense of the errors of her ways in the sight of nations. At the same time, looking to prophecy, he could not conceal his belief that Russia would not be finally driven back, but that she was yet destined to triumph over Europe, and to be an instrument in the hands of God to exhaust Mahommedanism and to fulfil prophecy.

The *Daily News* gives prominence to the sermons at several Dissenting places of worship. Mr. Brock seems to have made a vigorous criticism upon the Queen's proclamation:—

It was addressed to "all her loving subjects," and they had taken it as addressed to themselves amongst the rest; but of such a nature was the proclamation that they could not hold it in respect. It commanded them to humble themselves before God on account of their sins, that thereby the wrath of the Almighty might be averted and his favour secured. To any human command touching such sacred things, they could not bow—it was for God and not a fellow sinner, to bid them repent—it was for Deity alone to require humiliation at his footstool. True, the fellow sinner was our sovereign, but it must be remembered that her sovereignty related not to such matters as the forgiveness of sins, or the infliction of the wrath of Almighty God. The Queen's right to issue this command they, as Dissenters, denied; to her authority in such matters they distinctly and unequivocally demurred; and they had not assembled out of respect to the proclamation; but the day being one of leisure, they wished to turn it to a good account, and there being a large amount of religious feeling with which they had sympathy, they had taken advantage of it. He attributed the style of the proclamation to the unholy union of Church and state; and happy would be the day for this country, when, with no semblance of discrepancy its "loving subjects" would be able to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." He had seen a statement in a periodical, claiming some authority, to the effect that the words, "all her loving subjects" referred only to the members of the Established Church. If that was true, he was not ready to be excluded from the category, neither did he think his dissenting brethren, amounting to about one half the population of the kingdom, would be—and, therefore, he said happy would be the day for this country when this question could be set at rest.

In harmony with his text—"Howbeit, our God turned the curse into a blessing"—the preacher, while lamenting the war, pointed out the possibility of good resulting therefrom.

Mr. Burnet, at Mansion-house Chapel, Camberwell, was characteristically outspoken. He avowed himself a member of the Religious Liberation Society and of the Peace Society, and advocated the principles of both. He was justly severe upon England's own policy in Europe and the East, and contended that if Turkey had rightly used her own resources, Russia would not have ventured on aggression. As it was, "let the potsherds of the earth strive together." He could not join in the prayer for victory, for he could not call upon God to look with grace and favour on the deeds of darkness which from war and armies were inseparable.

The day was appropriately observed at the Jewish synogogues; but the only Roman Catholic chapel at which any special service was held, was that of St. Alexis, Camden-town.

In very many instances, collections were made for the wives and children of the soldiers, and large amounts received.

NOTICE TO CORRESPONDENTS.

F. The Secretary, Home for Confirmed Invalids, Albion-terrace, Canonbury-square, Islington. Dawson and Sons, Cannon-street, City.

The Nonconformist.

THURSDAY, APRIL 27, 1854.

SUMMARY.

WE should have been pleased, if for one week at least, it had been possible or judicious to have ignored the great topic which has absorbed attention for nearly a twelvemonth past, and to have indulged the belief that all the multiplied evils that flow from it had been for the time suspended. But the war and its concomitants, is the staple of the week's news; and, from the magnitude of its political and social issues, even more than strikes, religious anniversaries, and other domestic questions, it claims the foremost place in our Summary. Our readers will by this time have understood that our aim in this place is rather to convey an actual idea of the momentary aspect of the war—to condense into a few short sentences, the pith of the week's news—to deduce its real significance—and to correct misconceptions and unfounded expectations, than to survey the question from the stand-point of the moralist and political philosopher.

Once more, then, we turn our attention to the Baltic, where Russian commerce and Russian merchant ships are paying the penalty of imperial ambition. Sir Charles Napier is now blockading the enemy's ports, commands the Gulfs of Finland and Bothnia, and is waiting the opportunity for an engagement—which is not likely to be afforded to him. In capturing prizes it may be expected that, for some time to come, his active efforts will be exhausted. We do not anticipate any immediate attack upon the Russian strong-holds, so difficult of approach, and defended, it is said, by some 800 gun boats, in addition to the ships of war and land batteries. The only chance for the combined fleets to win their laurels is the rashness of the Czar, or the inability of any portion of his fleet to combine, or make good their escape into a well-defended port. Blockading is a tedious process, calculated to try the patience of a people on the watch for brilliant feats of arms by land and sea.

The Black Sea is more likely to furnish food for excitement. While censuring the inactivity of the combined squadrons in those waters, it is necessary to bear in mind that news of the actual declaration of war did not reach the French and British Admirals sooner than the 8th instant. Though Odessa, the granary of the army in the Dobrudsha, has not yet been attacked, a portion of the fleet is being concentrated there, apparently with that object, as well as to free the Sulina mouth of the Danube. We have yet to learn the real advantage which the Russians have secured by their occupation of the Dobrudsha. The credit of having crossed the Danube in defiance of the Western Powers, is dearly purchased by the carnage incurred in effecting the operation—the occupation of a swampy and deserted country—the outbreak of disease, and the danger of the line of communication being interrupted, and supplies from Bessarabia cut off. But it is, perhaps, presumptuous for the unprofessional spectator to comment upon military arrangements not yet fully developed, and probably thwarted by the sagacity of Omar Pasha. It is satisfactory to know that, up to the present time, the Ottoman forces have sustained no reverse. The defence of the Danube at Matschin and its neighbourhood with very inferior numbers, and the retirement of the Turkish troops with all their cannon and in good order, and only after they had expended their ammunition, and had left 1,000 Russians upon the field, strikes us as one of the most creditable feats in modern warfare. The Turks have more than sustained the reputation gained at Oltenitza and Citate. Amidst the haze of confused and contradictory rumours which reach us from the seat of war, we gather that, in a sharp engagement at Kalafat, the Turks have defeated their foes, and that in all probability a battle has been fought in the Dobrudsha, in which Mustapha Pacha, assisted by the combined squadron, gained a decided victory. At all events, the position of the Russians in the Dobrudsha with Omar Pacha on the line of the Balkans in their front, the fleets on the left wing, and disease and scarcity in their ranks, is no enviable position. When the Russians invaded Bulgaria in 1828-9 and penetrated to Adrianople, out of an army of 115,000 men who crossed the Pruth only from 10,000 to 15,000 returned to their country.

Complaints of the ineffective arrangements of our Government for the conduct of the war are increasing in volume and intensity. The formation of a camp at Gallipoli is condemned by almost every one competent to form a judgment on military operations, and by visitors on the spot. The *Times'* correspondent gives a very unfavourable report of the place, of the arrangements made for receiving the expeditionary force, and of the temper of the population. It appears from the latest accounts that Gallipoli is already overcrowded, and that *no more troops* are to be disembarked there. Meanwhile Lord Raglan has at length departed for the East, although Marshal St. Arnaud still delays. The time for action, therefore, is still distant, and we fear that disease and scarcity will have time to decimate the French and English troops.

Amongst these incidents of war, the least religious of occupations, we have interpolated a day of religious observance. Though appointed by authority, it does not appear to have been kept unwillingly. Probably, the entire church-going portion of the nation yesterday went to church—in many chapels, where the authority was denied, observance was made—and the masses, almost universally released from ordinary engagements, used their license with a dull decorum. The aspect of the metropolis was certainly more gloomy than on a Sunday—the effect of well-dressed multitudes responding to the call of the church bell, was damaged by an intermixture of working-day costumes; and in the evening there was observable more of vicious indulgence than usually meets the eye on a Sunday evening—a consequence, we suspect, of there having been no extra means of conveyance to places of popular resort. There may have been, in the crowded congregations of which we hear from all parts, a considerable admixture of the working-class element; and we know that at Secularist halls, the opportunity of irreligious demonstration was eagerly used. But, to our own mind, this last Fast-day confirms the opinion suggested by others—that it is worse than useless to give leisure to a people who will not worship, and may not be amused.

The domestic news of the week relates to events rather of an ecclesiastical and religious, than of a political nature. Our record elsewhere of Easter vestries, shows the steady progress of religious freedom, and holds out the prospect of the not distant extinction of Church-rates without calling upon Parliament for assistance. Places which have hitherto permitted the impost without opposition, now begin to be restive or completely unmanageable. Here and there we find that voluntary subscriptions which have been entered into, have realised their object; and, occasionally, that a vicar of the Establishment advises a resort to this mode of repairing the church, rather than by a compulsory tax. Sure evidence that the question is advancing is found in the victory gained, after several days' contest, by the opponents of Church-rates in Liverpool—the very stronghold of Toryism, political and ecclesiastical. Such facts will strengthen the determination of the country to accept no paltry compromise such as will, no doubt, be proposed by the Government, should they propose to legislate on the subject at all this session.

The various religious societies are just commencing their anniversary meetings in the metropolis—for their number has so largely increased, that they not only occupy the month of May, but go far back into April. Our present number reports the proceedings of the Baptist Union, Home Mission, and Irish Societies. It is evident that the foremost topic at the anniversaries will be, appropriately enough, the recent Census Returns on Religious Worship. They secured prominent attention at the Baptist meetings. It will be seen that the Baptist Union passed resolutions respecting popular Education, the exclusion of Dissenters from the Universities, and the persecutions of members of their communion in Switzerland, and various parts of Germany. The resolution on the first-named subject was satisfactory, although there is evidently a respectable minority in the body in favour of a public provision for secular education. High and well-deserved compliments were paid to the untiring energy of Mr. Hinton, to whom, with Mr. S. Morley, the cause of free education is under deep obligations. On the whole, it would appear that while the Baptist Societies have no longer to complain of declining funds—although we fear the war will tend greatly to diminish the resources of religious as well as other institutions—they can boast little of increased numbers or efficiency. These and kindred questions of great interest were discussed at the meeting of the Union, and from the frequent and emphatic reference to the facts brought out by the Census Returns, we indulge the hope that the religious public are not only sensible of the gigantic evil they are called upon to grapple with, but are prepared to put forth an energy corresponding to the occasion.

With the exception of the continuance and extension of the strikes—on which we have really no heart to comment—there is no other domestic event calling for notice here. Nor abroad, is there much that is not related to the war. The marriage of the Emperor of Austria with the Princess Elizabeth of Bavaria, has no political importance; and to Englishmen, so little personal interest, that they could well spare the complimentary presence at Vienna of their royal cavalry officer. The raising of the state of siege in Lombardy and Hungary, with a partial amnesty to political offenders, we would gladly regard as symptomatic either that the Imperial heart is turned to mercy, or the Imperial understanding penetrated by the significance of events on the right hand and the left. But the arrogant demand that Piedmont abandon her ecclesiastical reforms as the price of Austrian friendship, is an indication how little of good may be hoped from the House of Hapsburg. Another royal house—that of Spain—is clearly tending to hopeless overthrow. The personal unpopularity of the Queen is proved afresh at every court or church festival; and the talk of her deposition is carried on with scarcely 'bated breath. The government hold out against the demands of America touching the "Black Warrior;" and though Lord Howden has extorted decrees for the amelioration of slavery in Cuba, that island will scarcely descend to the successor of the unhappy Isabella.

WAR NOTES.

THE day of humiliation is over. The people of these realms, at the command of their political rulers, have attempted to throw over the present war with Russia the sacred sanctions of religion. They have avowed, in the presence of the Searcher of Hearts, that the war into which they have rushed is a just and righteous one; and they have besought victory for their fleets and armies. Precisely in this same spirit, and with similar national solemnities, did our fathers enter upon hostilities which we, their children, designate as unnecessary and impolitic; and it will be odd if, a very few years hence, many of those who were yesterday most devout, do not visit with severest condemnation the names and memory of the statesmen who have permitted themselves to be dragged into the present conflict. The objects of the war are so vague that none can define them; the direction which it is to take is as uncertain and confused, as the interests it is intended to subserve are mixed and antagonistic. And the eventual issue of our appeal to arms promises to be as opposite to our intentions as it is possible to imagine—the Ottoman rule shivered to atoms—the Byzantine empire rendered permanently impracticable—and, perhaps, despotism on the continent confirmed on a throne, which, before our intervention, was tottering to its fall.

Are our people still deluded by the notion that they are engaged in the cause of liberty and humanity? If, indeed, we *are* so engaged, how happens it that all our most cherished sympathies have sustained so sudden a reverse? Are not our diplomatists watching with eager anxiety every footstep of Austria, and availing themselves of every resource to secure her alliance? Where now is our interest in Lombardy, and whither have fled our deep desires for Hungarian independence? Three years ago we revered the names of Mazzini and Kossuth—at present they are eclipsed by those of Louis Napoleon and Omar Pasha. The deeds that are done in Turkey, both European and Asiatic, are covered with our ready apologies, although when perpetrated by Russians, they are paraded through our newspapers as unparalleled in atrocity. We now censure as inexpedient what we have been wont to hail as a promise of better things to come. No; it is not for *peoples* that our troops are going forth to fight—nor to release struggling and oppressed nationalities are we exposing our commerce to new difficulties, and burying ourselves beneath new taxes. We profess to seek the maintenance of "the balance of power in Europe," and what that is but an arbitrary apportionment of rule to rival dynasties, it would be impossible to explain. The true quarrel is one of kings, courts, and diplomatists. Liberty is no further interssted in it than as she is in danger everywhere of being trodden under foot by contending armies. The people, as such, have no concern in it, except in so far as they are called upon to pay in blood and treasure.

No doubt the unthinking have proudly anticipated for our ships and troops an uninterrupted and rapid advance from victory to victory. Well, even in this respect, we are, perhaps, destined to chew the bitter cud of mortification. At present we have not much to be proud of. We have men, and we have money—but we scarcely seem to know how to make use of either to the best advantage. We order a fleet to the Black Sea, but what to do when it has got there, except to ride at anchor in a secure berth, whilst Russian cruisers are afloat withdrawing soldiers from abandoned posts, we have yet to learn. We despatch troops from Great Britain in hot haste, but why we should land them at Malta, and leave them there for weeks, it is difficult for the uninitiated to guess. The country is already beginning to pry into ugly-looking mysteries. Why are our commanders dallying in the West when their troops are in the East? Why are our infantry without the support of cavalry? Why was Gallipoli chosen as our point of disembarcation, when our troops will soon be wanted between Shumla and the Dobrudsha? All these things may be susceptible

enough of explanation, and may hereafter be justified by the proved necessity of the case. Meanwhile, however, they all tend to give us a foretaste of the uncertainties of war, and to show how possible it is that, in our anticipations of martial success, we may have left some element out of our calculations, which when the reality is encountered will falsify them all. Nothing damps the warlike ardour of a people so much as a series of petty blunders, and the experience of repeated and unexpected obstructions, which it is a disgrace not to have foreseen, but which it is no glory afterwards to surmount.

These are early days—and, certainly, it is unreasonable to look as yet for any decided triumph of our arms. The capture of from forty to fifty Russian merchantmen as prizes of war, gives us no satisfaction. Unfortunately, the calamities we thus inflict fall but very indirectly and remotely upon the man whose ambition we have undertaken to chastise. The blow in each case falls upon unoffending parties, and must eventually recoil upon ourselves. Every ship and cargo seized by our cruisers will tend to cripple the commercial resources of Russia; and, when peace is restored, we shall find an impoverished customer. It will take years to restore what we can too successfully destroy. Nor is this exclusively a business aspect of the question. Higher interests are involved in it than those merely of pounds, shillings, and pence. The development of commerce is so usually the process by which liberty is begotten, that it seems to be an established law of Providence—and hence, the more wide-spread and fatal the ruin we hurl upon Russian commerce, the more distant becomes the day at which, it might have been hoped, Russian manhood would have asserted its rights against the despotism of the Czar. The evil we deplore, it is true, is one of the accursed necessities of war—but, now that we are compelled to look upon it face to face, we confess we are not more reconciled than we were to the sacrifices we are called upon to make in order to restore the balance of power in Europe.

And then, let the war end as it may, a gloomy future stares us in the face. We have now as heavy a burden of taxation as our national industry can well bear; and, weighted as we are at this moment, it is difficult for us to keep our place in the race of competition to which our trade is exposed in the world's market. But we cannot have war without increased taxes—cannot have a protracted war without a very serious and permanent increase. What will be the inevitable result? People will not stay in Great Britain if they can better themselves by leaving it. Persons of active habits and small capital, mechanics, artizans, agriculturalists, and miners will emigrate to our colonies where labour is needed, where there is plenty of elbow room for millions, where the tax-collector is unknown, and where industry reaps its own harvest of reward. But, of course, the more that go, the more heavily will State burdens press upon those who remain. Meanwhile, the United States of America will be pushing us out of business in all parts of the globe—taking advantage of our misfortunes, and profiting by our loss. Whether we shall be able to maintain our commercial supremacy under the pressure of such untoward circumstances is more than doubtful; but it is not doubtful that, if we lose it, we shall hasten to our fall.

May God, in his mercy, grant that the war may be a brief one, and that our folly in entering upon it may not be punished with the severity it deserves! That good can come out of it, either to ourselves or to humanity at large, we do not, and cannot believe, except in that indirect manner in which Providence is pleased to overrule men's wickedness to beneficial ends. Happy will it be for us as a people if the evils which the poorest sagacity may already foresee, be graciously and unexpectedly averted! Should such be our good fortune, we think we can safely engage for it, that the brief taste we have already had of the horrors of war, will be found to suffice for the bellicose propensities of the present generation.

THE ENEMY AT HOME.

Those wintry winds which, returning "to chill the lap of Spring," contrive to retard the naval encounters for which we are impatient, and the victories we so confidently anticipate, are probably also retarding the appearance within our own shores of an enemy whose coming we all dread, and for contest with whom we are exceedingly ill-prepared. A lengthened "Notification" from the General Board of Health warns us against "placing a false security in the present apparent disappearance of the epidemic cholera;" and enforces the warning by mention of the ominous fact, that a "similar decline of the pestilence took place at corresponding periods of its progress on both its former visitations."

There is a striking analogy in this particular between the recurring phenomena of these periods. In 1831, there was experienced the first visitation of cholera in England. Much dreaded, and severely felt, it was but partial and premonitory. Early in the summer of 1832 it returned, to baffle the precautionary measures that had been hastily resumed, and inflict suffering the traces of which still remain in many a heart and home. In the summer and autumn of 1848, cholera destroyed about a thousand persons in the metropolis. It evinced its presence, but no activity, during the winter and spring following. In the summer quarter it destroyed, on the average, upwards of a thousand a week; causing, before it ceased, a total mortality, in the metropolis alone, of 17,000—in the country at large, of 72,000! It was in the autumn of last year that it re-appeared at Newcastle and London. It slowly and stubbornly retreated, but throughout the winter was quiescent. Within the last month it has revived, as it did in March, 1849. There remains but the dread conclusion that, when the check administered by the return of inclement weather is withdrawn, it will reappear, with all the summer months before it, as in 1832 and 1849.

There are other points of resemblance — or rather analogy—all tending to excite apprehension, and enforce activity. The cycles of cholera visibly diminish: the interval between its first and second visitations was sixteen years—the interval between its second and third visitation, only four years. The virulence of its poison is remarkably increased: comparing only the visitation of last year with that of 1848-9, as the two periods embraced by ordinary observation, we mark the greater suddenness of attack, and the greater rapidity of its progress, both locally and individually; allowing less time for the adoption of precautions, or for resort to remedies. And it is more comprehensive in its ravages: in 1831-2, it preyed almost exclusively on the poor and ill-conditioned—in 1848-9, a large proportion of its victims were of the middle class in life, and dwelt in districts formerly exempt—and last year, the gloom that for many weeks overhung Newcastle and Gateshead, was deepened by the publication of a long list of names of the dead, conspicuous among their fellow-townsmen for station and well-doing. The second of these three features, there is no room to doubt, will characterise the visitation of which we are now expectant. The deaths at Leeds and Limerick in the present year are reported to have been of the worst type of cholera; and in London, the disease has been twice as active during the last month as in the corresponding month of 1849.

We would rather that these facts and speculations were suppressed, than that they should be used to breed a barren alarm; or rather, an alarm that can be only fruitful in mischief. We should remember, at these times, the Eastern story—that the Plague, on being reproached with the destruction of so many of the inhabitants of Cairo, replied, "I did but kill a few; Terror killed the rest." It is one of the worst consequences of indifference to reasonable warnings, that irrational panic sets in when the disregarded warning is realised; and the avenues of escape are choked up by the rush of the needlessly alarmed. We have all known the timid a prey to vain fears,—and we have all known temerity punished by the sudden access of terror. The timid, however, are much more rarely the victims of apprehension than of panic. They are only the first to perish by the terror which salutary fear would have averted. The former defeat the very activity inspired by the latter. The measures which would have been invaluable as precautions are often worse than useless when employed as remedies. The cleansing of ditches and stopping of cesspools, when performed in haste, are operations certain to further taint the atmosphere. The removal of the poor from their crowded homes into encampments, or other temporary dwellings, can only be accomplished in certain states of the weather, without exposing them to new dangers. House to house visitation is a duty so laborious, that if delayed till there are sick in every house, no medical staff can go through with it; and not seldom do men of invaluable qualifications sink beneath the toil thus wantonly imposed. Besides, the epidemic having once effected a lodgment in any town, the work of its expulsion is naturally much more difficult than that of defence. Thus, on every ground, is there reason and humanity in urging, at this moment, the most strenuous sanitary exertions.

It is a very melancholy reflection that even the sense of self-preservation should have so light a hand upon the springs of human action, as to render necessary these warnings and appeals. But, perhaps, rightly considered, it is still more melancholy that men should be so indifferent to each other's fate as to hear, without instant effect, of the probable destruction of seventy or a hundred thousand lives within the next few months, and within the narrow limits of this island, by an agency which may certainly be arrested on its way. It cannot be, however, that we are, as a people, either indifferent or misanthropic—neither haters of our own flesh, or regardless of our neighbour's health; for is not the whole nation, while we write, prostrate in bitterness of soul at the thought of the blood about to flow—the blood of our foes as well as of our countrymen and friends? It must be rather an intellectual inability to realize the seeds of extraordinary disaster in things familiar to the senses. It must be, that we are so inured to the presence of filth and the respiration of impurity, that the perpetual proof of their destructive quality cannot convince us they contain yet deadlier potencies. It is certain, that while we should be horror-stricken at the news of "a Sinope by land"—of the sudden cutting off of the ten thousand we have just dismissed with cheers—no man regards the yearly disappearance from our midst of double or treble that number by preventible disease. And so we suppose it is, that although we shudder at the mention of cholera, and heave a deep sigh over the total of its victims a few years since, we will not bestir ourselves for its prevention with anything like an activity proportioned to the danger. Of 182 cities and towns, comprising more than 2,000,000 of the town population, only thirteen have executed the public works necessary to thorough household cleanliness. "It is expected that in about thirty-five other towns similar works will be in operation in the course of another year." But what if cholera invade those thirty-five towns in the course of *this* year—and what of all the rest? It is in vain to ask whose is the responsibility for delay or for inaction. Only recrimination between town councils and Government boards would result from the demand. But this we will do,—entreat the active and influential in every city and village to look personally into its sanitary condition; organize committees of investigation and of precaution; set in force what power the law provides, and supplement its deficiencies by devoted voluntary efforts. So may they put on their doorposts a sign which the destroying angel will not disregard, and win the blessings of many who now seem marked out for his prey.

THE DEAD LAMB IN THE TRUSS OF HAY.

The sentiment of the foregoing paragraph is aptly illustrated in another department of the great public health question. The angry suspicion excited by the discovery of a dead lamb and other alien rottenness in a bundle of the hay provided for the cavalry ordered abroad, has but just subsided. "How infamous!" was the universal exclamation;—yet we every day are the subjects of impositions only less infamous because quite customary.

A "conference" has been held this last week at Birmingham—where they are always conferring on some question or another of public good—"a conference of medical and other gentlemen, to consider the best means of preventing the adulteration of food and drugs." Mr. Scholefield, M.P., gave something of legislative dignity to the assembly by presiding over its deliberations; but the basis of those deliberations was laid by Mr. Postgate, a lecturer on anatomy. The disclosures made by this gentlemen rival in piquancy those of the *Lancet*, and in their suggestiveness of chemical transformations one of Professor Playfair's lectures. The Professor, we remember, has compressed into a very interesting paragraph a catalogue of the different offices of the same bodies under different conditions — the lady's scent-bottle, for instance, being charged with the essence of substances from which, in another form, she turns with disgust. So Mr. Postgate tells us, that the oil of vitriol, which we hear with a shudder flavours the gin-drinker's potion, is a principal ingredient of our pickle-jars and vinegar-cruets. That we eat a great deal of alum in the bread we prize for its whiteness, we know too well by its frequent effect on the palate and the stomach; but that, to correct this effect, some bakers introduce a little jalap, we should never have suspected. Coffee without chicory no one hopes to obtain, save by purchasing his coffee unground; and then he must take his chance of consuming a proportion of roasted corn. Milk diluted with water and thickened with chalk, is supposed to be a universal vendible; but that our butter owes its fine colour to saffron, and that in our favourite Stilton cheese "calcareous nodules" may be detected, is as "gravelling" as to know that in the coming dog-days cream-of-tartar drinks will contain an astringent element. Happily, we don't take drugs; or to our dislike of being slowly poisoned by adulterated food, would be added the fear of swifter death through adulterated physic.

The Conference adopted a petition to Parliament, praying for the appointment of public analyzers. Since even the authorities charged with the provision of food for our armaments are notoriously imposed upon—passing now canisters of rotten meat; and now, trusses of fictitious hay; and are unable to detect the authors of such impositions—we argue no great result from the proposed extension of the detective police. Until commercial morality improves, perhaps we can do nothing better than cultivate the private practice of analysis.

THE PILGRIM FATHERS' PICTURE.

SEARCH any one of the many thousands of persons who visited the Government exhibition of paintings in Westminster Hall, some eight or ten years since, can have overlooked or forgotten the Pilgrim Fathers' Picture—as a painting, one of the largest and most striking in the exhibition, and of such high artistic merit as to have obtained the Government prize; as commemorative of an historical event, second in interest to none of the historical paintings there so abundant; as commemorative of a religious scene, exciting profound emotion in the heart of every Nonconformist.

This picture—the work of Charles Lucy, Esq.—is the property of Messrs. Agnew and Sons, the Manchester printsellers; the publishers of Herbert's celebrated picture, "Phillip Nye's Assertion of Liberty of Conscience." They placed it, some years ago, in the hands of John Burnett, Esq., the engraver, and it is now nearly ready for publication. It has been publicly exhibited, within the past few months, at Liverpool, Manchester, Leeds, and Bradford; at all of which places, we believe, crowded audiences have been attracted by lectures on the event so ably commemorated. It is now on exhibition in one of the lower rooms of Exeter Hall; where, notwithstanding the disadvantages of artificial light, it has gained from critics and connoiseurs of all parties a renewal of the praises bestowed on its original appearing, and has been the subject of admiring study day after day to groups of the invited. Hitherto, admission has been by card; but, we doubt not, Mr. Agnew, jun., who has it in charge, will extend to any visitor the courteous attention we have ourselves received.

We are tempted by the subject of this picture, and the masterly manner of its treatment, into far surpassing the limits of an ordinary notice. Irresistibly, as we gazed upon the glowing canvass, did our thoughts trace the history and follow the course of the men and women there portrayed—and portrayed at such an eventful moment. We might, indeed, indulge in long reverie upon the the infinite results of that moment—upon the mighty political consequences that have flowed from an event so unostentatious; upon the destiny yet to be accomplished by the children of the Pilgrim Fathers. But in the personal fortunes of the group there is ample food for memory and imagination. Everyone of those figures to which the painter has given individuality of form and feature, has also an individuality of character and career to the student of Puritan literature;—a literature, thanks to Macaulay and Carlyle, no longer despised and neglected. That central figure, stout of limb and of noble head—with outstretched arms, uplifted eyes, wet cheeks, and bended knee—is John Robinson; once a Norfolk clergyman, afterwards pastor of the English Nonconformist church at Leyden. He has brought down to Delfthaven, there to embark on board their purchased bark, the *Speedwell*, a hundred and twenty members of his congregation, who have elected to go upon the desperate enterprise of founding a free religious settlement upon the nearly unknown shores of northern Virginia. On either side, are Mary and Susannah Chilton—the one, true heroine as she was! with face of tranquil, gentle courage; the other, hiding under her veil the anguish she will not suffer to subdue her. Further to the pastor's left, is old William Brewster—once a courtier of Elizabeth's; more recently a Norfolk squire, and the succourer of persecuted Puritans; now "ruling elder" of the church at Leyden, and spiritual head of the departing band. His wife sits on the other side of the picture, with Mrs. John Carver—and below them, Carver, the future Governor of the colony; now, stalwart man though he be, glad to cover his face as much in sadness as in devotion, while his daughter, prostrate at his knee, shares the comforting pressure of her mother's hand. In the forefront, reclining against the ledge of rock on which the pastor kneels, is William Bradford, a young and handsome man, who has sold his English patrimony to cast in his lot with the godly, though his long hair and trim moustache speak rather of the Cavalier than the Roundhead. His wife hangs fainting on the neck of the widowed Mrs. Winslow, whose two children, alone, of all the company, seem intent upon the praying. There is yet another group—Captain Miles Standish, who also has sold house and land in his fair native England, and sustains now his wife, with an elder woman who may be her mother.

It is William Bradford who has supplied the painter with the materials of this noble and touching picture. "About the 21st of July," (1660,) he writes in his diary—

> About the 21st of July, the English voyagers at Leyden leave that city, where they had lived near twelve years, being accompanied by most of their brethren to Delft-haven, where their ship lay ready, and sundry friends came from Amsterdam to see them shipped and take their leave. They spend that night in friendly entertaining and Christian converse; and July 22nd, the wind being fair, they go aboard, their friends attending them. At their parting, Mr. Robinson, falling down on his knees, and they all went with him, he, with watery cheeks, commends them, with most fervent prayer, to God; and then, with mutual embraces and many tears, they take their leave, and with a prosperous gale come to Southampton, where they find the bigger ship from London, Mr. Jones, master, with the rest of the company, who had been waiting there seven days.
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> Bitter were the hardships they had already endured—still more trying were those to come. Twice had they been defeated in their attempt, years before, to pass from England to Holland; suffering imprisonment in the interval. For twelve years had they had to put up with the uncongenial ways and stinted liberty of the land that gave them refuge. In the spirit of an ardent patriotism, as well as of a lofty adventurousness, they had determined on seeking to extend the kingdom of "Prince James," and obtain perfect freedom of worship, in some foreign possession of England, however remote and however bleak. Their estates wasted away, and their industry only sufficing for the supply of their wants, they had to pawn the future fortunes of their colony to the merchants who lent the money wherewith to obtain shipping and provisions. And after all, the King refused to charter to them the liberties they were willing to seek across three thousand miles of ocean. Yet, they set out with brave hearts. When they had got aboard their little bark of 60 tons, they gave "a volley of small shot and three pieces of ordnance," as their "Amen" to Robinson's prayers and benediction. The "bigger ship" they found at Southampton was the *Mayflower*, a bark of 180 tons, which they had engaged to carry them out; the *Speedwell*, which they had purchased, accompanying them to remain. But the latter turned out so unworthy of her name, that the master insisted on putting back to Plymouth. Nineteen of the emigrants, discouraged, abandoned the adventure, and the *Mayflower* went on her way alone; more than two centuries afterwards to be thus apostrophised by the Editor of Cromwell's Letters:—
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> Hail to thee! poor little ship "May Flower," of Delft Haven,—poor common-looking ship, hired by common charter-party for coined dollars,—caulked with mere oakum and tar,—provisioned with vulgarest biscuit and bacon; yet what ship *Argo*, or miraculous epic ship built by the sea-gods, was other than a foolish bumbarge in comparison? Golden fleeces, or the like, these sailed for, with or without effect. Thou, little "May Flower," hadst in thee a veritable Promethean spark,—the life-spark of the largest nation on our earth, so we may already name the Transatlantic Saxon nation. They went seeking leave to hear a sermon in their own method, these "May Flower" Puritans,—a most indispensable search; and yet, like Saul, the son of Kish, seeking a small thing, they found this unexpected great thing. Honour to the brave and true! they verily, we say, carry fire from heaven, and have a power that themselves dream not of. Let all men honour Puritanism, since God has so honoured it!
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> It was the 6th of September when they set sail from Plymouth; the 9th of November when they reached Cape Cod. The voyage had been one of great hardship—chiefly from the straitness of accommodation; some of the "pilgrims" having to sleep through those winter nights in the long boat. Yet, so terribly bleak did the shore appear, that they hesitated to debark; and a party of twelve was sent to explore the coast. It was on the night of the 8th of December, in a storm in which they well nigh perished, that the long boat touched upon a little island in a harbour, where they could venture to land. They stood all night to their arms, for fear of the Indians, but next day kept as the Sabbath. A week later, Mary Chilton, as the leader of the whole party, set foot on Plymouth rock; calling their long-desired haven after the last-touched point of their native soil. All around were graves—it was the site of an extinct Indian settlement. But in those graves they found corn-seed, and from it reared their first harvest. Long ere that first harvest gladdened their eyes, half their number had been buried in the hill that was their fortress and their sanctuary. Hunger joined with cold and scurvy to destroy young and old. Governor Carver buried his daughter, and quickly followed her to the grave. Bradford was elected to the vacant chieftainship, and proved eminently capable. In the "fayre warme days" of spring, they sent home the *Mayflower;* and in such a cheerful strain did they heroically write, that fifty-five of their brethren arrived in the November following. It was an unwelcome addition,—for the new comers brought not enough provision, and the harvest was wofully scanty. That winter the settlement had well nigh perished of famine. But the spring that followed shone upon the sure foundations of a Free Church and a Model Republic.
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> This brief recital of a glorious story, every incident of which is told by Mr. Lucy in telling *the* incident, will serve better than aught else to recommend to all who can afford it, to place a copy of Mr. Burnett's engraving on their walls; where it will at once give eloquent answer to the demand, "Why are you a Nonconformist?" and incite to emulation of the heroic saintship which inspired the Pilgrim Fathers.

THE WAR.

THE WAR ON THE DANUBE.

We are yet without further authentic news of any decisive operations on either side. Although the Russians crossed the Danube on the 24th of March, they appear to have been chiefly occupied since in making good their footing in the Dobrudsha, which is little better than a desert, in bringing up their provisions and securing their communications. The Russian troops must be provided with everything requisite for their sustenance by land carriage from the other side of the Danube, the sea coast being now closed against them; and on the last occasion when they crossed this territory by slow marches in 1828, the men were compelled to carry ten days' provisions on their backs. There are abundance of reports of movements and even battles, although not authenticated. We are told that the Turks have evacuated and set fire to Kostendje, and also that Turkish reinforcements have been landed there; that Folkschan, an important town on the Moldo-Wallachian frontier, and a great depot of Russian arms, ammunition, clothing, provisions, and hospital supplies, has, with all these valuables, been totally destroyed by fire; that the Russians have got possession of Trajans wall without resistance (this appears in the *Journal de Constantinople*); and that a great battle has been fought to the extreme right of the Turkish position, when Mustapha Pacha, assisted by marines landed from the combined fleets at Kostendje, routed the Russians, and was unable to follow up his advantage in consequence of inadequate forces. The Russians are said to have lost 3,000, and the Turks half that number. The engagement is said to have taken place between Paschgagrez and Kostelli. The *Moniteur* states, that on the 16th inst. a sharp engagement took place before Kalafat, between the Russian and Turkish forces. The Russians were driven back as far as Maglovitz, with a loss of nearly 500 men. The Turks had fourteen men killed and thirty-three wounded. Accounts from Bucharest state that Prince Paskiewitsch has ordered the evacuation of Lesser Wallachia, the cutting off of communications with Servia, and the disbanding of all the free corps.

Omar Pasha ordered, it is said, to defer important operations until he should be joined by the French and English forces, has found employment in strengthening his position at Schumla, collecting his troops, and seeing that Mustapha Pasha, with his army at Karasu, is well sustained. A despatch from the commander-in-chief has been published, which states that the Russians had crossed the Danube in superior force, though not without resistance; but the Turkish troops, as ordered, had fallen back to Karasu; and that the commander-in-chief ordered Mustapha Pasha to abandon that position and retire upon Schumla. "Similar instructions have also been transmitted to other points of our lines, so as to concentrate here as much as possible our available strength, and meet the enemy ere long in a pitched battle." Omar Pasha's head quarters are at Basardschik.

There seems no doubt that the strong fortress of Silistria, garrisoned by 10,000 men, is besieged by the Russians. A Vienna report says:—"The Russians have bombarded Silistria, which was on fire on the 14th at 4 o'clock. The fortress was unharmed, and had not surrendered up to the 19th."

The report of the death of the French officer Colonel Dieu is authoritatively contradicted.

RUMOURED BOMBARDMENT OF ODESSA.

For many days there have been rumours of the bombardment of Odessa by the combined squadrons. Here are two of the reports:—"The *Lloyd* has advices from Brody of the 21st, in which it states that a steamer and twelve ships of the line were off Odessa, and that three Russian coasters had been captured. An English steamer, sent with a flag of truce to fetch the English and French Consuls, had been fired into. The Consuls had been sent away by the Russians, and reached Constantinople on the 8th. The *Presse* states that Odessa had been bombarded, that the Russian strand batteries caused some damage to the ships, but were at last silenced. A part of the city was in flames. This requires confirmation." Nevertheless, the story is entirely disbelieved. An attack on that city is evidently *anticipated*. The Government had required all who could, to leave the city and seek security further inland. Women and children had complied with this request, and the men would follow the more readily as all trade was suspended, the exchange closed, and the bank removed to Jekaterinoslov. This stoppage of trade had made bankruptcy a daily phenomenon. The 20,000 soldiers stationed in and around the town cannot afford it the least protection against the attacks which may be made by the fleets.

The English vessels off the mouths of the Danube have dredging machines in tow, which will probably at once set to work. The Russians have constructed batteries at the entrance to the Sulina; but these will probably soon be dismounted by the heavy artillery of the ships. General Schilder has ordered the Russian engineers to sink boats loaded with sand on the already shallow bar.

THE EXPEDITIONARY FORCE.

No less than 18,000 French troops have now been landed at Gallipoli. Their health it is stated is excellent. They have taken possession of the best quarters. The English troops also continue to arrive. The correspondent of the *Times* draws a vivid picture of the scene on their first arrival. No adequate arrangements had been made, no one was there to receive them, and the Turks gave them but a cool welcome, and while the French had good quarters, the English were located amongst the Greek population, who regard them as enemies. "When the *Golden Fleece* came in on Thursday night there was no pilot to show her where to anchor, and it was nearly an hour ere she ran out her

cable in 19 fathoms water. No one came off to her, for it was after midnight, and there was something depressing in this silent reception of the first British army that ever landed on the shores of these straits." Gallipoli is described as "a wretched place—picturesque to a degree, but, like all picturesque things or places, horribly uncomfortable." Provisions are scarce and there is a death of water. "Officers coming out here should know what they have to expect. Let them provide themselves with everything they are likely to want, for they will find nothing at Gallipoli. The nights and mornings are cold even yet, and the thermometer in the shade does not mark beyond 57 deg. Indeed, the spring is not nearly so far advanced as it is in England, and the trees and shrubs are only just beginning to bud. There is no chance of getting horses at present for love or money—indeed, comfort or necessary accommodation is out of the question. In every respect the French can teach us a lesson in these matters. While our sick men have not a mattress to lie down upon and are literally without blankets, the French are well provided for." Finally he says—"We are cheated horribly in the exchange." Besides the camp at Gallipoli, the English are said to be establishing one at Buyukdere!

Advices from Malta mention the continuous arrival of fresh troops *en route* to the Dardanelles. Marshal St. Arnaud, on Friday last, reviewed the troops now at Marseilles, intended to form part of the army of the East. The English Commander-in-chief was present. In the evening Lord Raglan and his staff were present at a grand banquet given by Marshal St. Arnaud to all the superior officers at Marseilles. Admiral Boxer, the reported successor of Admiral Dundas in command of the Black Sea fleet, was also present. Lord Raglan sailed from Marseilles onSaturday. Marshal St. Arnaud delays his departure for a few days.

THE BALTIC FLEETS.

The fleet under Sir Charles Napier has made a rapid advance. Part of it is blockading the Gulf of Finland, and part the Gulf of Bothnia. Twenty-five English ships of war passed on the 15th before Sandhamn, a little Swedish island situated exactly opposite the Gulf of Finland. It is probable that, by this time, the blockade of the Russian ports in the Baltic has been formally announced. It is reported that some ten Russianline of battle ships are at anchor under the batteries of Sweborg. There was still some ice in the Gulf of Finland, but not enough to interfere with the cruising of the frigates watching the Russian movements.

Our cruisers in the Baltic have been very successful. About thirty-one Russian merchant ships with their crews are already reported to have been captured by the English cruisers; fourteen now being in Kioge Bay, nine at Memel, and eight more known to be nearing that port. The *Tribune* brought in a Russian barque, a prize, to Copenhagen, on the 22nd. One vessel was captured off Dago Island, four between Gothland and Riga, and another near Bornholm; all of them Finnish ships. The first was taken on the 9th, a couple more on the 11th, and the remainder on the 13th inst. The cargoes consisted principally of salt, olive oil, and a little wine. The crews are exceedingly fine-looking men. The *Tribune* and the *Conflict* are the principal steamers which have effected the captures. Letters from Copenhagen state that the five Finnish merchantmen, captured by the screw frigate *Tribune* on the 16th, were taken just outside the port of Helsingfors, and where their captains probably thought themselves within the protection of the Russian guns.

A letter from Memel of the 19th inst. reports the melancholy death of Captain J. Foote, of the corvette *Conflict*, a most meritorious officer. Captain Foote came on shore on the morning of the 19th, with another officer, on business connected with the prizes. About five in the afternoon he wished to return on board. A fresh north-wester had been blowing for some time, and there was a heavy surf, especially between the moles. The head pilot at Memel strongly advised Captain Foote to take a larger boat for his return, but in vain. The captain, with his lieutenant, got into a long narrow gig that was manned with five sailors. In less than ten minutes after the boat suddenly disappeared. In an instant the life-boat was launched and manned with pilots, but it came too late to save all; the lieutenant and one of the men were still alive and clinging to the thwart-straps of the boat, but half frozen; the captain, with four of his men, had already found a watery grave.

Part of the French fleet for the Baltic has reached Kioge Bay. Another division is on its way from Brest, and was seen off Plymouth on Sunday. The fleet which has left that port consists of twenty-seven ships, bearing 1,250 guns; and it carries an expeditionary force of infantry, artillery, and 1,790 horses.

The statement that the Russians had evacuated Aland is now alleged to be untrue; on the contrary, the garrison has been reinforced by several hundred riflemen. On the other hand it is said that before leaving Aland the Russians were guilty of the greatest barbarities. Besides carrying off all the pilots, they have seized one man in a hundred for the Russian army, and have burned all the ships, boats, and barques existing in the islands. Hereby the inhabitants are entirely ruined, for they subsisted by fishing and the coast trade.

The following extract from a Stockholm paper shows how tenderly the paternal Government of the Emperor Nicholas treats his Finnish subjects:—"The whole town swarms with fugitives, who are pouring out of Finland. Many, too, come from Aland, in order to escape the Russian press-gangs. The Russian fleet is in great want of seamen, and, as it is preparing to take the sea as soon as the ice gives way, the authorities lay violent hands on young and old. In the night fathers of families are hurried off without a moment's grace, and the result is, that whole households fly to Sweden with bag and baggage, in order to escape such tyranny."

The *Cologne Gazette* learns from St. Petersburg that the Emperor of Russia has just completed a scale of the rewards which are to be paid for the capture of French, English, or Turkish vessels by his cruisers. It appears that he is ready to pay as prize-money double their ordinary value for ships of the line, frigates, and steam corvettes, and for smaller steamers their ordinary value. Steam vessels burnt or sunk will be estimated according to the number of their guns.

THE GERMAN POWERS.

The treaty of offensive and defensive alliance between Austria and Prussia was signed on Thursday; on the part of the first, by Baron Hess and Count Thun, and of the second by the Premier, M. Manteuffel. The treaty, the text of which will have to be submitted to the German Governments before it is made public, relates, it is said, to three points in particular. It constitues an alliance, offensive and defensive, with a view to all eventualities; the two Governments guarantee, in case of war, the integrity of their respective possessions—a stipulation eminently favourable to Austria for such of her provinces as are not included in the Confederation, and which may be menaced by Russia; and the treaty also stipulates the amount of troops which Prussia is to furnish in the event of Austria demanding her co-operation. That amount is said to be 120,000 men. "It appears beyond a doubt," says a recent Berlin letter, "that the treaty in question is a step in advance in favour of the Anglo-French policy. Public opinion gives such an interpretation to it, and what confirms that view of the matter is the angry clamour of the Russian organs, and in particular the *Nouvelle Gazette de Prusse*."

The Austrian government has announced by the *Correspondenz*, its accustomed organ, that on its part the recently concluded protocol, one of the objects of which is the removal of the Russians from the Principalities, is about to be "enforced in a manner suited to the dignity and interests of Germany." This is the first time that the Austrian Government has publicly spoken of carrying out the Vienna protocol, and the language now held points directly to energetic measures, probably to active participation in the war.

The *Times* states that Chevalier Bunsen has conveyed to the King of Prussia his determination not to remain in the service of His Majesty on any ambiguous terms, or as the instrument of a policy at variance alike with the true interests of Germany and of the Western Powers. He has therefore replied to the clandestine efforts to obtain his recall by placing his resignation in the hands of the King, and by requesting to be relieved from the performance of duties which are neither consistent with his political opinions, nor with the firm alliance between Prussia and this country. The Ministerial *Prussian Correspondenz* contradicts the report that the Chevalier Bunsen had been recalled. He has only obtained leave of absence after repeated requests made by him to the King. M. Bernstorff, the Prussian minister at Naples, is mentioned as his successor.

The King of Prussia has sent Count Hatzfeldt to London and Paris with autographic letters to the respective courts. The purport is not known, but it is surmised, though with little probability, that a new scheme of mediation is broached. The Count was received with great distinction by the Emperor of the French on Wednesday last.

THE GREEK INSURRECTION.

A despatch from Previsa (*via* Trieste), of April 13th, says:—"The town of Arta is entirely destroyed. The citadel still holds out, as well as that of Suli. A large insurgent force surrounds Janina. Previsa remains tranquil. "On the whole the insurrection in Epirus makes no progress, though an outbreak is feared in Thessaly. Trustworthy accounts from Greece ("own correspondents") describe the insurgents as mainly consisting of emigrants from Greece—men of no means and no character, the terror of their own countrymen as well as of the Turks. Public opinion does not by any means unanimously go with the Court. At the celebration of the anniversary of Greek Independence, on the 6th instant, the British, French, Austrian, and Swedish Ministers, were absent. A Russian courier, bearing despatches to the Greek Government, has arrived at Athens. A German paper states that the enrolment of troops to join the insurgents is openly made at Athens, and that a legion was to be armed and clothed on the Russian model. The Russian party, under the War Minister, Susso, desired to raise a Russian Grand Duke to the throne.

Pathetic accounts arrive from Constantinople, describing the hurried departure of the Greek subjects of King Otho, in obedience to the order of the Porte. Certain diplomatic documents have been published, showing that the Porte adopted this step, as well as that of giving the Greek Minister his passports, in consequence of the obvious share which the Greek Government had in the insurrection in Epirus and Thessaly. In his reply to the complaints of the Turkish Government, M. Metaxa does not deny the existence of great sympathy tn Greece for the insurgents, but urges that the Greek Government had no power to prevent the invasion of Turkey. In a despatch to the British Consuls, Lord Stratford charges them to contradict reports put into circulation by the invading Greeks, that England and France are ready to assist them in overthrowing the authority of the Sultan; and to explain that the British and French Ambassadors will protect Greeks ordered to quit the country by the Porte. He declares that the allied Governments "regard with feelings of indignation and of reprobation a movement that tends only to the benefit of Russia, without possessing the merit of spontaneity;" and that while pity is felt for the innocent families "drawn into the consequences of a violent and unprincipled policy," there cannot be on the part of the allies "any relation with the ringleaders, nor any dissimulation as to the sentiments which the conduct of a foolish part has not failed to inspire."

CAPTURES IN THE ENGLISH CHANNEL.

A Russian merchant-ship, the *Froya*, was captured on Friday, in the Channel, between the Owers and Beachy Head, by the revenue steam-cruiser *Argus*, Commander Grandy, and carried into Portsmouth. The rumour of her coming went before her, and crowds gathered on the ramparts cheered as she was towed in. She is a fine ship of 440 tons, armed with two nine-pound carronades, bound for Abo, and laden with salt. She sailed from Lisbon on the 28th of March. On Wednesday, the revenue cruiser *Argus*, Commander Grandy, brought in another prize to Portsmouth harbour, viz., the *Livonia*, a brig, of 232 tons, Captain Matzkait. She is laden with salt, and owned by Messrs. Shroeder, of Riga. She is from Lisbon, bound to Elsinore, and left the former place thirty days ago, a few days prior to the declaration of war. The vessel is said to be worth £3,000.

THE CONVENTION BETWEEN FRANCE AND ENGLAND.

This important treaty of alliance was ratified on the 15th inst., and has been published in the *Moniteur* and the English journals. The following is the text:—

Their Majesties the Queen of the United Kingdom of Great Britain and Ireland and the Emperor of the French decided upon lending their support to his Majesty the Sultan Abdul Medjid, Emperor of the Ottomans, in the war which he is waging against the aggressions of Russia; and forced, moreover, notwithstanding their sincere and persevering efforts for the maintenance of peace, to become belligerent parties in a war which, without their active intervention, would have menaced the existence of the equilibrium of Europe and the interests of their own states, have in consequence resolved to conclude a Convention calculated to determine the object of their alliance as well as the means to be employed in common for carrying it out, and for this purpose have named for their Plenipotentiaries:

Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, the Right Honourable George William Frederick Earl of Clarendon, &c., Principal Secretary of State for Foreign Affairs of Her Britannic Majesty;

And His Majesty the Emperor of the French, the Sieur Alexandre Colonna Comte Walewski, &c., His Ambassador at the Court of Her Britannic Majesty;

Who, having reciprocally communicated their full powers, which were found in good and due form, have agreed to and signed the following articles:

ARTICLE 1.—The High Contracting Powers engage to do all that depends on them to procure the re-establishment of peace between Russia and the Sublime Porte on solid and durable bases, and to guarantee Europe against the return of unfortunate complications which have so unhappily troubled the general peace.

ARTICLE 2.—The integrity of the Ottoman Empire having been violated by the occupation of the provinces of Moldavia and Wallachia, and by other movements of the Russian troops, their Majesties the Queen of Great Britain and Ireland and the Emperor of the French have concerted between them, and will concert on the most proper measures for freeing the territory of the Sultan from foreign invasion, and for attaining the object specified in Article 1. They engage for this purpose to maintain, according to the necessities of the war, understood by a common agreement, land and sea forces sufficient to make head against it, of which the subsequent arrangements shall determine, if the opportunity offers, the quantity, the number, and the destination.

ARTICLE 3.—Whatever event may arise consequent upon the execution of the present Convention, the High Contracting Parties undertake to receive no overture nor proposition tending to the cessation of hostilities, and to enter into no arrangement with the Imperial Court of Russia, without having previously deliberated upon it in common.

ARTICLE 4.—Animated by the desire of maintaining the equilibrium of Europe, and having no interested object in view, the High Contracting Parties declare beforehand that they will derive no personal advantage from the events which may arise.

ARTICLE 5.—Their Majesties the Queen of the United Kingdom of Great Britain and Ireland and the Emperor of the French will eagerly receive into their alliance, to co-operate towards the end proposed, those of the other Powers of Europe who are willing to enter into it.

ARTICLE 6.—The present Convention shall be ratified, and the ratifications shall be exchanged in London within the space of eight days. In faith of which the respective Plenipotentiaries have signed it, and affixed to it the seal of their arms. Done at London on the tenth of April, in the year of grace one thousand eight hundred and fifty-four.

CLARENDON.
WALEWSKI.

THE CZAR AND THE SECRET CORRESPONDENCE.

The Blue Book on the secret correspondence is the subject of an article in the *Journal de St. Petersburg* of the 12th inst. It is alleged that the subjects of these discussions was brought confidentially to the knowledge of the Sovereigns of Austria and Prussia. Sir Hamilton Seymour is said to have been "deceived by some fugitive ideas thrown out by chance in the warmth and the *abandon* of a conversation without restraint. . . . . The expectations of the Emperor related to the future, not to the present: his views were quite eventual." As far as concerns France, "it is essential to remember that the epoch at which the discussions were brought about was precisely that in which that power created at Constantinople, in respect to the possession of the Holy Places, the difficulties which successively have produced the present crisis, and in which its ambassador in Turkey had just employed all his energy to supplant our influence there. In such circumstances, and later, at the moment when France did everything to drag England into an hostile attitude against us, it was quite natural that the Emperor should not deem it opportune to put the Cabinet of the Tuileries partially in possession of its intimate *épanchements* with the British Government, unless it intended to prevent any understanding as to the eventual fate of the East, since, as has been shown, the question was not of a partition of Turkey, nor even of conclud-

ing any transactions whatever, under the form of a protocol or treaty." In conclusion the Czar contends that the publication which has just been made will prove only one thing—"the abuse of a generous confidence, which has not been appreciated, and the injustice of suspicions which have been made the pretext of a disastrous war, for which, had it not been for them, there would have been no cause."

THE CZAR AND THE DECLARATION OF WAR.

The Russian official organ of the following day (April 13.) contains a declaration in reply to the English declaration of war. It comprises an elaborate, though vague recapitulation of the representations advanced by the allied Powers, as they are interpreted by the Russian Government, with a running commentary to show that the English and French Governments must be insincere, and that they have been led on by their first mistake in taking a hostile position. The Russian Government observes that Turkey was the first to convert a "temporary occupation" of the Principalities into actual war, and descends to such arguments as to complain that the occupation of the Principalities is "a mere pretext" for the war declared by France and England, since it is "taken now après coup," and "did not prevent the opening of negotiations." The Emperor, however, "accepts the situation made for him;" disclaims objects of aggrandizement; pronounces the conditions extorted by the Western Powers from Turkey to be a greater invasion of her independence than his own claims; and with affected sincerity he promises to "applaud" the guarantee for civil and religious equality, if it be efficacious. The declaration concludes by stating that the real motive of the war is to destroy the influence of Russia, and that the responsibility of the evils that may result therefrom must fall upon those who declare war, and not upon him who was compelled to accept it:—

It is for Europe—not for the two Powers—to decide if the general equilibrium really runs the risks which are attributed to it from the supposed excessive preponderance of Russia. It is for it to examine which weighs heaviest to-day upon the freedom of action of States—Russia left to herself, or a formidable alliance, the pressure of which alarms every neutrality, and uses by turns caresses or threats, to compel them to follow in its wake. Europe will also decide if, during the last years, it is from Russia that have come pretensions the most hostile to the rights of sovereignty, and to the independence of feeble states; if in Greece, in Sicily, in Naples, in Tuscany, it is for or against those rights that she has declared; whether in Germany between the great Governments she has sought to sow discord, or to re-establish union; whether, morally in Lombardy, and materially in Hungary, her efforts have not been consecrated to the maintenance of equilibrium; and whether the blows that are preparing against her, the isolation in which it is hoped to place her, by handing over the political world to a far different sort of preponderance, will not rather be the annihilation of that equilibrium. . . . It is to defend that influence, not less necessary to the Russian nation than it is essential to the maintenance of the order and the security of other States—it is to sustain the independence and territorial integrity which are the bases of it—that the Emperor, obliged in spite of himself to embark in this contest, is about to devote all the means of resistance which are furnished by the devotion and the patriotism of his people. He trusts that God, who has so often protected Russia in the day of trial, will assist him once more in this formidable struggle. He sincerely laments the infinite evils which are about to fall on humanity; but at the same time he feels it to be his duty to protest solemnly against the arbitrary pretensions laid down by the two Powers, which throw upon him alone all the responsibility of them. They are free, without doubt, to adopt against Russia such measures as may be convenient to them; but it does not belong to them to lay the consequences to his charge. The responsibility of the calamities of war belongs to the Power which declares it, not to that which is bound to accept it.

The *Moniteur* of Sunday contains an unofficial but able reply to the sophistries comprised in the above declaration. One passage in this note may be quoted, because it notices a point on which some misconception still prevails:—

"The Porte (adds the Russian Cabinet) is about to be forced to subscribe to an engagement which would extend to all its subjects equality of civil and religious rights." That assertion, far from being well-founded, gives us an occasion of showing, in a striking manner, what is the difference of action between Russia and the Western Powers in their relations with the Ottoman empire. Russia has insisted on stipulating with the Porte, either in a treaty or by means of a note, for the maintenance of the liberties of the Sultan's subjects. The other Powers have not for a single moment thought of requiring from the Porte any such engagement, either in the form of a treaty or of a note. They have not, it is true, neglected any occasion to suggest to the Porte such measures as appeared to them best calculated to ameliorate the condition of th Christians in the Turkish empire; but they never could have thought of restricting the sovereignty of the Sultan, when, on the contrary, they were taking up arms to defend it against the pretensions which were menacing it.

The true strength of the cause of the allies against Russia is pointed out in the following lines:—

According to the Cabinet of St. Petersburg, it is France and England who are exercising at present on Europe a pressure of a nature to disquiet all the neutral powers. Every one however knows, that far from manifesting any disquietude, the neutral powers, on the contrary, applaud the attitude assumed by the two maritime powers, and that at the present moment, from every part of the world, they send to thank the two powers for the recent declaration, which has just confirmed the *ensemble* of the principles under which they had in vain endeavoured hitherto to shelter their liberty in time of war. Finally, the Russian Government thinks that the isolation into which it declares it is about to be thrown, will only deliver the world up to a more dangerous preponderance than its own could possibly be. That Government forgets, that not one of the great Powers aims like it at exclusive advantages, or wants to act by itself alone. Far from permitting a preponderance of any kind to be established, a common action, exercised by the four Powers, is for all the other States a pledge of security and impartiality. The influences which co-operate for the object in view constitute a just counterpoise of one to the other, and guarantee in advance to Europe that the general interest which has drawn the four Powers together will not cease a single moment to guide their resolutions, and will be alone listened to to the end.

THE TRIPARTITE TREATY.

On the 2nd inst. the treaty of alliance between Great Britain, France, and Turkey was ratified finally at Constantinople by the signature of General Baraguay D'Hilliers, on the part of the French Government. This instrument consists of six clauses, extending over several pages, and stipulating, in substance, to the following effect:—

1. The Western Powers engage to unite a military expedition, with the naval armaments already provided, in support of Turkey against Russian aggression.

2. The Sublime Porte binds itself to receive this land force in the same spirit of good-will and friendship which has been manifested on the arrival of the combined squadrons.

3. It engages moreover to afford all the requisite aid and assistance for disembarking the troops, as well as supplies for their maintenance and that of their horses; to provide, in short, that they shall be treated in all respects as if they were in their own country.

4. England and France contract, on their side, that the laws and usages of this country, and the property of its inhabitants, shall be faithfully respected by this force.

5. In case of conflict and military operations directed against the common enemy, the Anglo-French troops, it is well understood, must be considered complete masters of their own movements.

6. Finally, the three contracting powers are agreed that the plan of campaign is to be concerted in common by the commanders-in-chief of their respective forces.

RECENT OFFICIAL NOTICES.

Two new Orders in Council have been published in the *Gazette*. In the first it is declared that all vessels under a neutral or friendly flag, being neutral or friendly property, shall be permitted to import into this country all goods and merchandise whatsoever, to whatsoever country the same may belong. The sole exceptions to this permission are, that neutrals will not be permitted to break any blockade, or to convey goods contraband of war—save by special permission—to friendly ports. Her Majesty's subjects are likewise permitted to trade with any port whatsoever, excepting ports under blockade or in actual occupation or possession of her Majesty's enemies. In other words, direct trading with the enemy is prohibited. The second Order contains directions, the effect of which is to permit Russian merchants and shipmasters to complete arrangements which were made previously to the Declaration of War. Any vessel which may have sailed from a Russian or foreign port for a port in this country, will be permitted to discharge her cargo and depart unmolested, and shall not be subject to any molestation at sea in the course of that voyage. There is, however, no reason to presume that Russia will reciprocate this liberality.

From correspondence which has passed between the Secretary of the Treasury and the Commissioners of Customs, it seems that arms, ammunition, &c., may be carried coastwise to ports in the United Kingdom, and likewise to all places in North and South America, except the Russian possessions in North America; to the coast of Africa, west of the Straits of Gibraltar, and round the south and east coast of Africa; to the whole coast of Asia not within the Mediterranean Sea or the Persian Gulf, and not being part of the Russian territories; to the whole of Australia, and to all British colonies within the limits aforesaid. The publication of the new Order in Council, distinctly specifying the articles to which the prohibition against the export of munitions of war is intended to apply gave great satisfaction. It promises entirely to remove the perplexities lately complained of by the firms in the iron trade, as well as by the shippers of copper and other metals.

MISCELLANEOUS ITEMS.

The *Pays* says the Porte has positively offered a command to Abd-el-Kader, and that he is disposed to accept it.

Omar Pasha has six aides-de-camps. They are all Hungarians, and remarkable for the speed with which they go over the ground. They speak French and Turkish very well.

The lowest estimate at which the garrison of Sebastopol has been placed is thirty thousand men. It is quite possible, however, that it is double that amount.

Mr. Walter Savage Landor proposes a subscription towards supplying the Turkish army with shoes, and other necessary articles of raiment. Most of their soldiers come from a vast distance, and are almost destitute of apparel.

The Greeks in Manchester are said to have subscribed £10,000 towards supporting the insurrection in Turkey. Those in London and Liverpool are also reported to have raised funds.

The electric telegraph to St. Petersburg has been connected with the Prussian telegraph near Myslowitz, and by this means St. Petersburg is placed in direct communication with the capitals of Western Europe. The Czar may now learn the London news of the morning almost, perhaps quite, as soon as our merchants see their newspapers!

English form still the great body of visitors to Constantinople, and for two or three days after the arrival of every steamer they may be met with in every quarter of Stamboul, sight-seeing with incredible energy and resolution. They all come with the idea of going up to the Danube, "seeing a brush," and being "lions" when they return to the clubs. However, when it comes to the point, their courage fails them, and they ignominiously re-embark for Marseilles, or compromise the matter by a visit to Trebizond in the Austrian steamer.

Two English officers, Brigadier-General Rose and Major Claremont, have been nominated by the English Government as *attachés* to Marshal St. Arnaud; and, by way of a reciprocal compliment, the French Minister at War has appointed Lieutenant Colonel Guilhen de Lagondie, chief of the staff of the 7th military division at Besancon, and Chef d'Escadron Vice, of the staff of the 8th division at Lyons, to attend Lord Raglan.

The Senate of Hamburg has issued a notice, forbidding, until further orders, the export, whether under Hamburg or other flags, by sea, and also by land, of all arms, powder, saltpetre, and every kind of article adapted for purposes of war, destined directly for any of the belligerent Powers. This measure will not prevent indirect export.

The following story is told by the Paris *Presse*:—Some years since the Emperor Nicholas, acting himself as cicerone, conducted an English admiral over the fortifications of Cronstadt, when the following conversation took place:—"You will admit, admiral, that this is a magnificent fortress, and as impregnable as Gibraltar?" "Oh, sire, no fort but Gibraltar is impregnable." "What, then, is your opinion of Cronstadt?" "It is a good fortress, and one difficult to take." "Yes, doubtless, difficult." "It could not be done with fifteen ships." "Could it be done with twenty?" "Not easily." "With twenty-five?" "It would take a fortnight." "With thirty-five?" "Oh, your majesty, fifteen hours!"

A Russian newspaper, called the *St. Petersburg Weidomosti*, publishes an article against England, with the heading "Blood-money." It contains most revolting narrations from the East Indies, and describes, in a harrowing manner, the horrible "barbarities" which have been perpetrated on the poor Hindoos, by the English in Asia. It appears that the agents of the English Government cut off the tongues, and noses, and ears of the Hindoos.

The following is the epitpah placed by the Empress Catherine of Russia on the monument erected to the memory of her husband, Peter the Great, and is thus rendered into our language by Mottley:—"Here lieth all that could die of a man immortal, Peter Alexiowitz; it is almost superfluous to add, Great Emperor of Russia! a title which, instead of adding to his glory, became glorious by his wearing it. Let antiquity be dumb, nor boast her Alexander or her Cæsar, how easy was victory to leaders who were followed by heroes! and whose soldiers felt a noble disdain at being thought less vigilant than their generals! But he who in this place first knew rest, found subjects base and inactive, unwarlike, unlearned, untractable! neither covetous of fame, nor fearless of danger; creatures with the name of men, but with qualities rather brutal that rational. Yet, even these he polished from their native ruggedness; and, breaking out like a new sun to illuminate the minds of the people, dispelled their night of hereditary darkness, and, by force of his invincible influence, taught them to conquer even the conquerors of Germany. Other Princes have commanded victorious armies; this commander created them. Blush, oh art! at a hero who owed thee nothing! Exult, oh nature! for thine was this prodigy."

The French have now three powerful squadrons afloat—one in the Black Sea, under the command of Vice-Admiral Hamelin, comprising 9 ships of the line and about 16 steamers; the fleet under Vice-Admiral Parseval-Deschênes, on its way to the Baltic, which will include 27 ships; and the squadron of Vice-Admiral Bruat, intended to act in the Black Sea, the Sea of Gallipoli, and in the Eastern Archipelago, consisting of ten ships of the line, screws and steamers. Independent of these three squadrons, and all the frigates, or steam-corvettes, which are assembled in the Mediterranean for the transport of the army of the East, all the naval stations in the West Indies, the Pacific Ocean, the Indo-China Seas, and in all quarrters, where the fisheries are carried on, have been reinforced. The French navy has now embarked on different seas 56,000 sailors.

By a ukase, the Emperor Nicholas orders the construction of telegraphic lines between Bucharest, Odessa, and St. Petersburg.

According to correspondence from Paris, Sir Charles Napier is the hero of the war. "All the other chiefs, military or naval, home or foreign, sink before him. The Paris *bourgeois* is intimate with all the peculiarities of the gallant Admiral. That Napier should fail in anything he may attempt is an idea which has never entered his head, and if the annihilation of the Russian fleet of the north, so long expected, and so long postponed, is not yet consummated, it is because the hero of the anticipated triumph must be 'indisposed.'"

The Vladika of Montenegro has issued a proclamation, calling the Montenegrins to arms against Turkey for their co-religionists. Austria energetically protests against any movement in Montenegro, and the export of arms from Austria to Montenegro is prohibited. The official *Correspondenz* intimates, that Austria will not tolerate the disorderly conduct of a principality which she has just saved from destruction.

Advices from Trieste of the 18th instant state that the three Russian vessels of war lately sold at that port, and which have sailed for Athens, were purchased by a private subscription among the Greek merchants, and presented by them to the Greek Government. The sum raised was equal to about £15,000, of which one person is said to have contributed £3,000. The entire subscription, however, was probably nothing but a device to cover the evident understanding on the subject between King Otho and the Czar.

A remarkable despatch from Count Nesselrode to the Greek Government, on the Greek insurrection, dated March 2, has been published, and exhibits in a striking light the unscrupulousness of Russian policy. It describes the yoke of the Turks upon the population bordering upon Greece as being "insupportable," and insinuates that "the tardy promises" to ameliorate the condition of the Christian population, wrung from

the Sultan, "will have, we fear, no other result than to exasperate still more the oppressors against the oppressed, to provoke sanguinary reprisals, and to render for the future impossible the submission of those populations to Turkish rule." The despatch goes on to say:—

If the rising we hear of should take greater extension—if it should become a war to the death, and of long duration, like that of the Greeks in 1821—we do not think that any Christian Power could assist in replacing these populations under the Ottoman yoke without offending its conscience. The Emperor will in no case lend his hand to it. During our war, as at the period when peace will be possible, their fate will be the object of the Emperor's care. We also hope that God will not allow that, from an unjust animosity against Russia, Christian sovereigns shall permit their armies to join in the work of extermination which the renegades assembled in the camp of Omar Pasha meditate doubtless at this hour against those who have taken up arms for defence of their hearths and their church.

STATE OF PARLIAMENTARY BUSINESS AT EASTER.

I. THE LORDS.

MINISTERIAL BILLS AND THE STAGE ARRIVED AT.

To Select Committee: Law of Landlord and Tenant (Ireland)—Powers of Leasing (Ireland)—Tenants' Improvements Compensation (Ireland)—Second Common Law Procedure, 1854.

Gone to Commons: Testamentary Jurisdiction.

NON-MINISTERIAL.

To Select Committee: Leasing Powers (Ireland), (Earl of Donoughmore)—Landlord of Tenant (Ireland), (Earl of Donoughmore)—Law of Landlord and Tenant Consolidation (Ireland), (Marquis of Clanricarde's)—Compensation for Tenants' Improvements (Ireland), (Lord Dufferin's).

Read a second time: Church Building Acts Amendment (Earl of Harrowby's)—Benefices Augmentation (Bishop of London's)—Chimney Sweepers (Earl of Shaftesbury's).

Gone to the Commons: Registration of Bills of Sale (Earl of Harrowby's).

Read a first time: Pew Rents (Bishop of London's)—Inspector of Nuisances (Lord Lyttelton's)—Metropolitan Building Act Amendment (Earl of Donoughmore's)—Declaratory Suits (Lord Brougham's)—Conveyance of Real Property Act Amendment (Lord Brougham's).

Read a second time: Bankruptcy and Insolvency (Scotland), (Lord Brougham's).

To Select Committee: Bills of Exchange (Lord Brougham's)—Arbitration Law Amendment (Lord Brougham's).

Gone to the Commons: County Court Extension Act Explanation (Lord Brougham's).

Read a first time: Unauthorised Negotiations with Foreign States (Lord Campbell's).

SELECT COMMITTEE.

National System of Education in Ireland (Earl of Eglintoun).

II. THE COMMONS.

MINISTERIAL BILLS.

Received Royal Assent: Assessed Taxes Act Amendment—Consolidated Fund, £8,000,000—Exchequer Bills, £1,750,000—Marine Mutiny—Mutiny—Coasting Trade.

Withdrawn: Parliamentary Representation—Poor Law; to abolish Compulsory Removal.

To Select Committee: Bribery, &c.—Controverted Elections.

Read a First Time: Parliamentary Oaths—Education (Scotland)—Merchant Shipping—Merchant Shipping Acts Repeal—Wreck and Salvage—Registration of Births, &c. (Scotland)—Holyhead Harbour; to vest in Admiralty—Spurn Point (Humber)—Dublin Carriages—Canterbury Bribery Prevention—Four others for Cambridge, Barnstaple, Kingston-upon-Hull, and Maldon.

Read a Second Time: Oxford University—Railway and Canal Traffic Regulation—Boundary Survey (Ireland)—Church-building Acts Amendment—Dublin Port.

Recommitted: Valuation of Lands (Scotland)—Towns Improvement (Ireland).

In Committee: Colonial Clergy Disabilities.

Waits third reading: Devonport and Keyham Tunnel.

Gone to the Lords: Income Tax—Ministers' Money (Ireland)—Valuation (Ireland) Act Amendment—Church-building Acts Continuance—Commons Enclosure.

Not brought in: Vacating of Seats—Public Revenue and Consolidated Fund Charges—Gaming-houses.

SELECT COMMITTEES.

Small Arms—Conveyance of Mails by Railways.

ELECTION COMMITTEES.

Liverpool: Petition withdrawn—Sligo: Mr. John Sadleir duly elected—Dungarvan: Mr. Maguire duly elected—Louth (not yet decided).

NON-MINISTERIAL BILLS.

Read a first time: Episcopal and Capitular Estates (Marquis of Blandford's)—Stannaries Court (Mr. Collier's No. 2)—Hustings' Expenses (Mr. Hume's)—Witnesses (to compel attendance), (Mr. I. Butt's)—Public Prosecutors (Mr. John Phillimore's)—Tenants' Compensation (Ireland), (Mr. Serjeant Shee's)—Property Qualification (Mr. Tufnell's)—Highways (District Surveyors), (Mr. Frewen's)—Declarations (Mr. Pellatt's)—Property Disposal (Mr. Whiteside's)—Mortmain (Mr. Headlam's)—Carlisle Canonries (Mr. Furguson's)—Bankruptcy (Ireland), (Mr. Cairn's)—Piers and Harbours (Scotland), No. 2, (Sir A. Campbell's)—Criminal Conversation (Mr. Bowyer's)—Criminal Procedure (Mr. Aglionby's)—Burgh's Boundaries (Scotland), (Mr. Bouverie's)—Real Estate Charges (Mr. Locke King's)—Drainage of Lands (Mr. Ker Seymer's).

Read a second time: Medical Practitioners (Mr. Brady's)—Improvement of Towns (Ireland), (Mr. Ross Moore's)—Absconding Debtors (Ireland), (Mr. Napier's).

In committee: Friendly Societies (Mr. Sotheron's).

To Select Committee: Bribery Prevention (Sir Fitzroy Kelly's)—Payment of Wages (Mr. C. Forster's)—Payment of Wages (Hosiery), Sir H. Halford's—Judgment Executions (Mr. Craufurd's).

Gone to the Lords: Highways (South Wales), (Sir J. Bailey's)—High Treason (Ireland), (Mr. Whiteside's).

Lost on second reading: Irish Fisheries (Mr. M'Mahon's)—Succession to Real Estate (Mr. Locke King's)—Simony Law Amendment (Mr. R. Phillimore's)—Vestries (Mr. Evelyn's)—Public Libraries and Museums (Mr. Ewart's).

Withdrawn: Uniform Assessment (Mr. Peto's).

SELECT COMMITTEES.

Parliamentary papers: mode of distribution (Mr. Tufnell)—Mr. Somers's complaint about Sligo Election, reported (Mr. I. Butt)—Business of the House: how to facilitate (Sir John Pakington)—Calumnious reflections on Irish Members (Mr. I. Butt)—Portuguese Claims: case of Yuile, Shortridge, and Co. (Mr. Thomas Chambers)—Accidents in Coal Mines (Mr. Hutchins)—Public Houses (Mr. William Brown)—Dublin Hospitals (Mr. Grogan)—Metropolitan Bridges (Mr. Oliveira)—Conventual and Monastic Institutions, not yet nominated (Mr. Thomas Chambers)—Irish Grand Juries (Mr. Macartney)—Inns of Court, by Royal Commission (Mr. Napier)—Emigration Ships (Mr. John O'Connell)—Ventilation of the House (Mr. Spooner)—Case of Henry Stonor (Mr. Moore).

The preceding list comprises forty-six bills, promoted by Ministers in both Houses, and fifty-three promoted by "Independent" members. Of the Ministerial bills, six have received the Royal assent, two have been withdrawn; leaving thirty-eight in progress. Of the non-Ministerial bills, six have been lost; leaving forty-seven in progress. Of the Select Committees, one has made its report.

The voting of the Miscellaneous Estimates will form an important part of the business yet to be disposed of. Several estimates necessary for carrying into effect the improved mode of accounting for the revenue, and of simplifying the national bookkeeping generally, will appear for the first time.

ORDER OF BUSINESS AFTER EASTER.

Oxford University Bill—Committee; Thursday, April 27. (Lord John Russell.)

Amendment—That the Bill be committed to a select committee. (Mr. Heywood.)

Conventual and Monastic Institutions—Adjourned debate on nomination of committee; Thursday, April 27. (Mr. Thomas Chambers.)

Public Prosecutors' Bill—Second Reading; Thursday, April 27. (Mr. John Phillimore.)

Poor Removal—Select Committee to inquire into the operation of the law of removability as regards the poor of the three kingdoms; Thursday, April 27. (Mr. Baines.)

Bribery, &c.—Bill to Consolidate and Amend the Laws; Thursday, April 27. (Mr. Walpole.)

Canterbury Bribery Prevention Bill (and the four others)—Second Reading; Friday, April 28. (Mr. Attorney-General.)

Railway and Canal Traffic Regulation Bill—Committee; Monday, May 1. (Mr. Cardwell.)

Colonial Clergy Disabilities Bill—Committee (resumed); Monday, May 1. (Mr. Solicitor-General.)

Mortmain Bill—Second reading; Wednesday, May 3. (Mr. Headlam.)

Merchant Shipping Bill—Second reading; Thursday, May 4, (Mr. Cardwell.)

Merchant Shipping Acts Repeal Bill—Second reading; Thursday, May 4. (Mr. Cardwell.)

Stamp Acts—Committee; Thursday, May 4. (Mr. Chancellor of the Exchequer.)

Education (Scotland) Bill—Second reading; Friday, May 5. (Lord Advocate.)

Oaths Bill—Second reading; Monday, May 8. (Lord John Russell.)

Amendment—That the second reading take place that day six months (Sir F. Thesiger.)

Property Qualification Bill—Second reading; Wednesday, May 10. (Mr. Tufnell.)

Registration of Births, &c., (Scotland) Bill—Second reading; Tuesday, May 16. (Lord Elcho.)

The following appear as Notices without date.

Baron de Bode—"That the national good faith requires that the just claims of the Baron de Bode, established after protracted investigation, should be satisfied." (Mr. Montagu Chambers.)

Ballot—Bill to protect Electors. (Mr. Henry Berkeley.)

Factories—Bill to limit the hours of work of women and young persons to ten daily. (Mr. Cobbett.)

Punishment of Death—Total repeal. (Mr. Ewart.)

Public Offices—Select Committee to inquire how far a system of examination or other test of efficiency may be adopted or further extended in the case of appointments and promotion of candidates for the different departments of the Public Service. (Mr. Ewart.)

Church-rates—Bill to relieve Dissenters. (Mr. Packe.)

Police—Bill to render more efficient the Police in Counties and Boroughs in England and Wales. (Lord Palmerston.)

Church Temporalities (Ireland)—Bill to alter and amend. (Mr. Sergeant Shee.)

APPROACHING OPENING OF THE CRYSTAL PALACE.

WITHIN the last few days the directors of the Crystal Palace Company have issued an announcement that the Palace will be opened at the latter end of the month of May, and since that announcement, we understand the 27th has been fixed upon. The directors have so far followed the example of the commissioners of the Great Exhibition as to arrange three tariffs of admittance—the first four days of the week the admission fee being fixed at 1s.; on Friday, at half-a-crown; and Saturday, the fashionable day, at 5s.—so that those who can afford to pay for the luxury may be enabled more leisurely and free from pressure to view the wonders contained within the Palace than the the majority of the public will probably be able to do on those days at which the lower sum for admission is taken. The directors also propose to issue season tickets—those for the first season extending from the day of opening to the 30th April, 1855, a period of about eleven months; and no one can reasonably complain of the price at which these season tickets are to be charged—viz., £2 2s. each, with large reductions on family tickets. Thus two tickets in a family will be issued at a discount of 10 per cent.; three tickets, 15 per cent.; four tickets, 20 per cent.; and five tickets and upwards, 25 per cent. Of course, none of these tickets will be transferable or available to admit any persons but those whose names they bear. In addition to the other privileges enjoyed by the season ticket-holders, will be admission to the ceremony of opening, which is expected to be very magnificent, and may be considered almost as a national *fete*. As originally designed the means of conveyance will be afforded at a light addition to the entrance-money. Passengers by the railway will be conveyed on the shilling days to and from the Palace, and furnished with a ticket of admission thereto, by first-class carriages, for 2s. 6d.; second-class, 2s.; and third-class, 1s. 6d.—being, in fact, only 6d. for a journey of something like fourteen miles; whilst children under twelve years of age will be charged only half the above amounts. The season tickets, including the railway fare from and to London-bridge, will be £4 4s., with similar discounts to those above enumerated on those issued to families—the sole limit to their use being that they "will be available only for trains to and from London on such days as the Exhibition is open to the public, and will not be available for any intermediate stations," though we presume that arrangement will be entered into on equitable terms for the accommodation of parties living on the line for being taken up and set down as near as possible to their places of residence. The present demand for season tickets is, we understand, most satisfactory.

The completion of the Palace by the end of May—that is, its sufficient completion for the opening; for it will doubtless prove a thing of indefinite growth—still seems an impossibility. But an accustomed visitor will be struck rather by what has been done than by what remains to do. In the grounds the elegant design of the Italian garden may now be fully comprehended, as the turf is all laid, the roses all planted, and the various picturesque mounds neatly fitted with their appropriate verdant costume. The portion next to the palace, the terrace garden and its stately walks, only want their groups of gaily dressed promenaders to realise such pictures as Watteau has immortalised on canvass. Its fountains, those most graceful of outdoor ornaments, will sparkle under the eye of royalty on the opening day, should the sun be as punctual in his attendance on her Majesty as he usually is on great occasions. In the geological department great advances are being made through the exertions of Mr. Campbell, to whom its practical management is entrusted under the supervision of Professor Ansted. The growing importance of geology as a practical science, and the fillip which it has received from the recent gold discoveries, gives great interest to this announcement, which becomes the more important when it is added that the collection of specimens at Sydenham will be one of the most extensive and carefully arranged that can be found in Europe. In the interior of the building the first hopeful sign that strikes the observer, is, that the whole network of scaffolding has been cleared away, and that consequently the vast size, the graceful proportions, the great concave of the roof, and the almost interminable range of galleries, may be taken in at one *coup d'œil*. The "Queen's entrance" is still jealously hoarded up, but through the chinks a complete forest of rare tropical vegetation may be discovered in progress of tasteful arrangement in the vestibule. Close at hand is the Pompeian House, now complete, and affording a perfect mine of suggestive study to the historian, the antiquarian, and the artist. The nave, which will, of course, be the great scene of the opening ceremonial, is being rapidly cleared from end to end, so that nothing may break the vista except the spray of the fountains. To effect this it has been found necessary to take down some of what had been intended to be permanent erections, but this operation will not, it appears, be attended with much expense or delay, and the objects removed can easily be re-erected on much more convenient sites. The progress of the fine art courts goes on with accelerated rapidity, and they will nearly all be open for the inspection of this summer's visitors. The space allotted for commercial purposes is being rapidly occupied—rapidly, when we consider the caution with which trade always approaches any new channel of development. The courts for the different branches of manufacture are also wonderfully forward.

Sir Joseph Paxton has had the honour of submitting the picture of his complete design for the palace and gardens to the Emperor Napoleon, on his recent visit to Paris, and has received the most gratifying proofs of the Imperial approbation. The picture is now being exhibited in the Rue Lafitte, and is daily attracting crowds of the tasteful Parisians. The Emperor expressed the warmest interest in the undertaking, and

promised specimens of Gobelin's and Beauvois' tapestry, and of the far-famed Sevres porcelain, for our Crystal Palace. A French commissioner will, it is also understood, be sent over to superintend that department, and to regulate and arrange an interchange of attractive products with the Crystal Palace of France.

Her Majesty paid the Crystal Palace an unexpected visit on Tuesday at about four in the afternoon, just as the weekly board was breaking up, and when, fortunately, the whole of the directors were in attendance to escort the royal party over the building and grounds. The Queen was accompanied by Prince Albert and four of the royal children. Notwithstanding the suddenness of the visit a large crowd had assembled round the exhibitors' entrance when the royal carriages drew up, and loudly cheered her Majesty both on entering and leaving the building. Her Majesty paused for a few minutes at the end of the nave, now cleared of all unsightly lumber, and seemed particularly struck with its extent and proportions. The royal party then went through the narrow courts, which her Majesty minutely examined, asking several questions as she went along of the various heads of departments. A prolonged inspection was given to the imposing Ninevite Palace, which is now nearly finished, under the superintendence of Mr. Layard and Dr. Ferguson; and Prince Albert spoke in very complimentary terms of the results of the joint labours of both those gentlemen. After this examination her Majesty and party proceeded through the grounds, and visited the studio of Mr. W. Hawkins, in the contents of which the Queen is understood to take considerable interest. The various huge models upon which Mr. Hawkins is now exercising his constructive skill, are intended to represent extinct races which once abounded in the United Kingdom, a fact which may perhaps account for the great interest her Majesty takes in the geological department. The Queen on departing expressed to Sir Joseph Paxton her entire satisfaction at the progress of the works, and the general appearance of the building, and was graciously pleased to accept two large photographs, an interior and exterior view of the Palace, which Mr. De la Motte had been successful in taking during the recent sunny weather.

Court, Personal, and Official News.

The Court returned to Buckingham Palace on Monday. In the afternoon a Privy Council was held, at which a proclamation respecting the Fast day was ordered; and the Earl of Clarendon, Earl Granville, the Earl of Aberdeen, the Duke of Newcastle, and Sir James Graham, had audiences of the Queen. The Hon. John Duncan Bligh, Envoy Extraordinary and Minister Plenipotentiary to the King of Hanover, took leave of the Queen on returning to Hanover. On Tuesday the Duchess of Kent paid a visit of congratulation to the Queen at Buckingham Palace, the birthday of the Princess Alice. In the afternoon of the same day the Queen and Prince Albert visited the Crystal Palace at Sydenham, and in the evening, with the Princess Royal and the Princess Alice, went to the Haymarket Theatre.

Lord Stanley, M.P., eldest son of the Earl of Derby, is, it is said, about to be married to the Lady Margaret Anne De Burgh, fourth daughter of the Marquis of Clanricarde.

Sir Charles Lyell, the geologist, has arrived in town from visiting Madeira and the Peak of Teneriffe.

The Lord Mayor has nominated Mr. C. D. Crosley, of Sun-court, Cornhill, as sheriff for next year.

Dr. M'Gettigan, Roman Catholic Bishop of Raphoe, has resigned his office as one of the Commissioners of the Board of Charitable Bequests, to which he succeeded on the death of Archbishop Murray. Anti-convent legislation, or the bare prospect of it, is, it may be inferred, one of the motive causes which has induced this prelate to take his stand along with the other episcopal malcontents.

Mr. Macaulay, M.P., acknowledging the receipt of a petition praying for the admission of Dissenters into Universities, says, "I shall have great pleasure in presenting your petition. I cordially agree with every word of it; and I hope that I shall be able to mark my opinion by my vote."

Mr. A. Pellatt has a notice of motion on the order-book of the House of Commons, to ask whether Government intend to propose a remedy to prevent the recurrence of clergymen of the Church of England refusing to Baptist Dissenters the burial of their dead in parish burial-grounds, whereby a humiliating indignity is sustained by them, approximating to that caused by the Roman Catholics in Spain refusing Christian burial to all Protestants?

William Brooke Kirwan has sailed with a number of other convicts from Spike Island for Bermuda.

The *Gazette* of Friday contains an authentic copy of the regulations approved by the Emperor Napoleon for the Universal Exhibition at Paris in 1855.

It is stated that Lord Raglan, who has left Marseilles for Constantinople, is suffering from ill health.

The Duke and Duchess of Wellington have arrived in Upper Belgrave-street from Italy and France.

The venerable Samuel Rogers, author of "The Pleasures of Memory," is now in his 90th year. He had a fall some two years ago, the effect of which has been to confine him to his chair, in which he is wheeled from one room to another. He has of late become more feeble, and is now subject to fainting fits.

The Queen and Prince Albert are to attend a *bal costumé*, to be given at the French Embassy, at Albert-gate, on the 12th of May.

The Duke of Beaufort, who has recently succeeded to the title and estates, has announced his intention of disposing by auction of the ecclesiastical benefices in his gift.

Law, Assize, and Police.

The Scotch papers furnish the report of another trial for murder—that of Alexander Cunningham, for the murder of his wife, at Girvan, in the county of Ayrshire. The prisoner and the deceased were separated, in consequence of his continued ill-usage of her; and her refusal again to return to him, so irritated him that he was repeatedly heard to say he would shoot her. On the evening of the 22nd of December, she was at work in a weaving shop. Her loom stood by a window, on the ground floor, and through that window she was shot in the left breast. The bullet entered the heart, and she almost instantly expired. The prisoner came to the shop some time afterwards, as if drawn by the rumour, but was detained. He had been seen going towards the shop, a little before the time of the murder, and carrying a gun. After a few minutes deliberation, the jury found a unanimous verdict of Guilty. Lord Cockburn, holding out not the least hope of mercy, delivered the sentence—To be executed at Ayr, on Thursday, the 11th of May, between the hours of eight and ten. The prisoner was throughout perfectly unmoved.

In the Court of Queen's Bench on Friday, Sir F. Thesiger obtained a rule *nisi* to show cause why a new trial should not be granted in the case of Lumley *v.* Gye.

Mr. J. T. Haselden, of Liverpool, merchant and broker, has been committed for trial on the serious charge of forging and uttering an order for 200 chests of tea.

The murder of a husband by his wife is happily rare, while cases of wife beating, even to serious injury, continue lamentably frequent. The former crime was charged, on Saturday, against Rebecca Turton, aged thirty-two—a stout, masculine woman. Her husband was a boiler maker, about forty years of age. They lived in Poplar; and, about two o'clock on the morning of Saturday, the policeman on the beat met the prisoner, who told him that she thought her husband was dead. He went back with her, and found the husband dead, evidently from strangulation. A black silk handkerchief, much twisted, was found in the room. The woman only said, "I did not do it." The landlord of the house deposed that deceased came in a little after nine, not quite sober—the prisoner, some time after; but, about one o'clock, asked him for the street door key, went out, returned in about half an hour and said her husband was dead. The previous night, she had behaved in a similar manner. She was so frequently intoxicated, and quarrelling with her husband, that it was a perfect nuisance. The policeman added to his former evidence:—

On Thursday morning, at half-past 1 o'clock, I was called in by Mr. Walker, the landlord of the house in Richard-street. The prisoner came down to the door, and said her husband had taken arsenic. I proceeded upstairs with the prisoner, and went in the bed-room, where I found her husband lying on the top of the bed with his clothes on, fast asleep. I aroused him, and asked him what was the matter with him. He replied, "There is nothing the matter with me, officer; I think my wife is going mad." I told him his wife had said he had taken arsenic. The deceased said, "I have not taken anything, and I don't know what to do with her." I then advised the prisoner to keep herself quiet and go to bed. Shortly after that she opened the front room window and asked me if I was the devil. I made her no answer, and she cried out "the cats are scratching the graves all open." I advised her to go in and shut the window, and be quiet. I saw no more of her till this morning.

It appeared that, on the Friday evening, she had been with her husband at the house of an acquaintance, to whom she said, after he had left to go home, that her husband intended to murder her; and it was to this house she went at one o'clock. At the police station, she seemed to admit her guilt, saying, "There is no knowing what the devil may prompt a person to do when in a passion."

A mechanic named Goodall, living at Wolverton, has been declared by a coroner's jury guilty of the wilful murder of his little girl, who lived with her mother at Milford, near Derby. The wife had been compelled to separate from him, but was supported from his earnings. He wrote her word that he intended to visit them, and arrived about nine o'clock in the morning, and asked where the children were, and, after some conversation, on being told that they were in bed, he said he would go and lie down with them. The wife went into the garden, but in a few minutes, hearing a scream, ran back, and on proceeding to the bedroom, found the child dead on the bed. The prisoner left the house, but an alarm having been raised by a neighbour, he was apprehended. A constable, who took the prisoner to the lock-up, deposed that when the latter arrived there, he said, "The child's all right. I can't help it. The child's in Heaven." The surgeon who examined the child, said the windpipe had been severed, and death must have been almost instantaneous. On searching the prisoner's pockets, two razors, £14, and a quart bottle with some liquor in it were found. The impression is, that he intended to murder his wife, but was put off by her cries.

The homicidal mania infests even boys. Alfred Richards, a respectable-looking lad, fifteen years of age, stands charged with shooting a little boy named Edward Mountford, who sweeps a crossing in the New North-road, Hoxton. The poor little fellow had frequently received halfpence from Richards; but on asking him for alms on this occasion, he drew a pistol from his breast and shot the boy. A silversmith, living on the spot, hearing the report of fire-arms, ran out and saw the prisoner himself supporting the little boy in his arms, and before he could speak to them the prisoner said, "I've shot him," or "I've done it," and giving up the weapon, added, "This is the pistol." The prisoner seemed in great distress at what had occurred. The bullet could not be extracted by the surgeon to whom the wounded boy was taken, and his life was endangered. The prisoner was remanded.

A coroner's jury have returned a verdict of manslaughter against a superintendent of the Kent constabulary, for having caused the death of a woman by bringing on premature labour through compelling her to attend as a witness against her brother, at a time when a medical certificate stated that she was not fit to appear.

The United States ship, *Moses Taylor*, bound from Havre to New Orleans, with German and French emigrants, on Friday last, put into Plymouth under very disagreeable circumstances. On the preceding Wednesday, on the high sea, some order was given by the chief officer, Mr. J. G. Drinkwater, an American, to Robert Hill, a Spaniard, of very dark complexion, one of the crew, which Hill did not like, and he got by the side of the officer and stabbed him immediately above the waistband of his trowsers. Mr. Drinkwater immediately fell, and died almost directly. The master, Mr. French, at once bore up for Plymouth, and on his arrival, having put himself in communication with the American consuls, the Stonehouse police, who are county constables, were informed of the facts, went on board the *Moses Taylor*, and apprehended the murderer. The body of the deceased was landed; but, in consequence of a singular jurisdiction claimed by the borough of Saltash, some miles up the Tamar, it was necessary to remove the prisoner thither, and to hold the inquest on the body. The steward, a Chinaman, was a chief witness. The inquest was adjourned to next Friday, to take the instructions of the Secretary of State as to handing the prisoner over to the authorities of the United States. The prisoner was taken back to Stonehouse prison for safe custody.

Moses Moses, the "eminent" receiver of stolen property, has been examined a second time at the Mansion House, and committed for trial. On being removed to Newgate, he appeared to be dreadfully dejected; and requested the officers to "take care of his old woman," alluding to his wife, who keeps a stall, and deals in old clothes, in Petticoat-lane. The cash deposited at his bankers' is stated to be but little short of £20,000. The stolen property already recovered remains packed in large wicker baskets, in the vaults under the Mansion House, and from its varied character, gives the place the appearance of an "Exhibition." The prisoner rented his premises of a Jew cab proprietor; and from the peculiar construction of them, they appear to have been admirably adapted for the felonious purpose to which they have, for a lengthened period, been applied. This circumstance is said to have led to the discovery that an organised gang of cabmen exists, ready, upon all occasions, to assist in the successful plundering of London warehouses at midnight. In many instances, the vigilance of the police has been frustrated by their carrying sliding plates, bearing different numbers, and substituting one plate for another, in order to prevent their being traced from place to place. It has also been ascertained that several vessels, laden with stolen goods, are now on the high seas for Australia; and measures have been adopted to secure the booty.

The Great Globe has been the subject of a curious action—Wyld *v.* Calvert. The defendant was one of the first discoverers of Australian gold, and the reputed possessor of two nuggets worth £14,000, which were advertised for exhibition in the Globe. The plaintiff discovered that the "nuggets" were not genuine, but only gilded lead. The defendant swore that, as he declined to exhibit the genuine nuggets, Mr. Wyld had himself induced him to have wax casts made, and electro-gilt. Mr. Wyld contradicted this, and other statements, on his oath. The jury, unable to agree, were discharged.

Miscellaneous News.

An important question has arisen in some metropolitan parishes in respect to the Burial Act. At a vestry meeting at St. Luke's, Middlesex, on Thursday last—Mr. Churchwarden Hooper in the chair—Mr. Parsons, the vestry clerk, stated the present position of the parish under the operation of the Metropolitan Burial Act. The parish was required by their local act to pay to the rector a stipend of £120 per annum out of the mortuary fees, which fees had now ceased by the closing of the burial-ground; and the question arose, whether the parish was required still to pay the full stipend, or only the amount of the fees received from the Cemetery Companies on interments from the parish, and also from what source the church-officers must be paid? A resolution was unanimously agreed to, directing the churchwardens not to pay the rector, in respect of such £120 per annum, any money excepting such as they may receive from the Cemetery Companies under the 50th clause of the Metropolitan Burial Act; and with a view to obtain a judicial decision of the question, the churchwardens be directed to meet the rector in an amicable spirit in any legal proceedings that may be necessary for the purpose. A similar question has arisen in a large number of the metropolitan parishes.

A return moved for by Colonel Harcourt states the number of married women belonging to each of the regiments ordered on foreign service, and the number of soldiers' children. The totals are—women legally married, 3,266; residing in barracks, 1,711; number of children, 4,222. No record is kept of the soldiers who marry without leave; but the presumption is, that the women who reside in barracks have been married with leave.

The statistics of the medical profession in England, Scotland, and the islands in the British Seas, as supplied by the census of 1851, have appeared in a Parliamentary return moved for by Mr. Brady. The results are—physicians, 2,328; surgeons or apothecaries, 15,162; druggists, 15,325; dentists, 1,167; aurists, 4; oculists, 14. Of the druggists, 3,630 were under twenty years of age.

Cms. 1 2 3 4 Ins. BRITISH 1 MUSEUM

A few of the physicians and surgeons had reached long ages; 9 of the former and 29 of the latter being "eighty-five and upwards." The larger proportion were between thirty-five and forty years of age. In London alone, there were 552 physicians, 3,407 surgeons or apothecaries, 2,670 druggists, 503 dentists, 9 oculists.

Meetings are occasionally held in the provinces in support of the movement for introducing a Maine Liquor Law into England. A meeting was held a few days ago at Wakefield, when Dr. F. R. Lees, the representative of the society, then delivered a very able address on the topic of the evening. He explained the nature of the organization, and the principle of the Alliance. They did not seek for the immediate abolition of the traffic in intoxicating drinks, but only when the movement should be supported by a strong impression of popular sentiment. A resolution, awarding a vote of thanks to the lecturer, was moved by Mr. Alderman Harrison, and seconded by Mr. Richard Kitching. On the motion of Mr. B. J. Candler, seconded by Mr. H. Exley, the following resolution was next adopted:—"That this meeting, believing that the traffic in intoxicating drinks is morally, socially, and politically bad, rejoices in the formation of the United Kingdom Alliance, and commends its efforts to the earnest co-operation of all who would promote the cause of temperance."

In consequence of the war with Russia, most of the flax mills in Scotland are going on short time. The manufacturers have more orders than they can execute, but for some time to come, until supplies are obtained from other quarters than those hitherto depended on, they cannot execute them. In consequence of this stoppage in the supplies of flax by Russia, farmers are laying themselves out for growing it at home, where, at one time, it was found to be a profitable crop.

The cast of the Cœur de Lion statue has been removed from New Palace Yard. Sir Charles Barry was opposed to its remaining, or to the erection of the statue itself there, as it will not harmonise with the buildings around.

At Glasgow, the other day, Mr. Anderson, the "Wizard of the North," stated that many years ago, when Louis Napoleon was in London, and his fortunes were not in the ascendant, he had the honour of lending the Prince the sum of £500. He had been most honourably repaid by the Minister of the Emperor in Washington, when he (the Wizard) was in America.

BIRTHS.

April 15th, Mrs. Hepworth Dixon, of a daughter.

April 16th, Viscountess Ebrington, of a son and heir.

April 18th, the wife of the Rev. W. Griffith, Hitchin, Herts, of a daughter.

April 18th, the wife of the Rev. Henry W. Parkinson, of Rochdale, of a daughter.

April 21st, at Chaldon, Surrey, the wife of Mr. Wm. John Beeby, of a daughter.

April 21st, at Hill Lane, Haverfordwest, the wife of Mr. Charles Saies, of a son.

April 21st, at Carlton-le-Moorland, near Newark, the wife of Mr. Charles Williams, of a daughter.

April 22nd, at Manchester-street, the wife of Professor Ansted, of a daughter.

April 23rd, Mrs. Charles Robinson, Luton, of a daughter.

MARRIAGES.

April 18th, at Boultham, near Lincoln, Charles Coningsby Waldo Sibthorp, Esq., second son of Colonel Sibthorp, M.P., of Canwick-house, to Charlotte Elizabeth Mary, elder daughter of Lieutenant-Colonel Richard Ellison, of Boultham-hall.

April 19th, at Stepney Meeting, by the Rev. James Browne, of North Walsham, father of the bridegroom, assisted by the Revs. John Kennedy, M.A., and John Brown, B.A., of Wrentham, the Rev. James Browne, B.A., of Ulverstone, Lancashire, to Rosa Miranda, second daughter of Jabez Pelham, Esq., of Stepney, London.

April 19th, at the English Independent Chapel, Brecon, by the Rev. Mr. Jenkins, the Rev. John Cunnick, Independent minister, Pembroke, to Elizabeth, eldest daughter of Mr. John Jones, grocer, High-street, Brecon.

April 20th, at Ventnor, Isle of Wight, by the Rev. John Noble Coleman, Mr. Thomas Hill, watch manufacturer, of Coventry, to Harriet Louisa, eldest daughter of the late J. Briant, Esq., of the former place.

April 20th, at the Independent Chapel, Farnworth, by the Rev. J. Dyson, Mr. David Crossley, one of the relieving officers of Bolton, to Elizabeth Wood Handley, of Stone Hill, Farnworth.

April 23rd, at the Independent Chapel, Honiton, by the Rev. W. Evans Foote, Mr. William Mitcham, to Miss Mary Ann Stone.

April 24th, at the Independent Chapel, Tamworth, by the Rev. T. Burgess, Mr. Robert Thomas Barnes, to Miss Mary Genders, both of Tamworth.

April 24th, at the Independent Chapel, Tamworth, by the Rev. T. Burgess, Mr. William Hewitt, to Miss Mary Ann Wheeley, both of Tamworth.

April 25th, at Bloomsbury Chapel, by the Rev. William Brock, James Alexander Campbell, Esq., of Glasgow, eldest son of Sir James Campbell, of Stracathro, Forfarshire, to Ann, second daughter of Samuel Morton Peto, Esq., M.P., of 12, Kensington Palace-gardens, and Somerleyton Mall, Suffolk.

DEATHS.

Lately, at Plumbstead, near Wynberg, Cape of Good Hope, whither she had gone for change of climate, Mary, the beloved daughter of A. Steedman, 43, Finchley-road, St. John's-wood.

April 12th, after a few days' illness, aged 56, Grace, wife of George Sercombe, Esq., merchant, Exeter.

April 13th, in Francis-street, Tottenham court-road, in her 72nd year, Mrs. Mary West, widow, sister of the late Dr. Gideon Algerton Mantell, the celebrated geologist.

April 14th, at his residence, 6, Brunswick-square, William Flanders, Esq., in the 78th year of his age.

April 15th, Margaret Sarah, the wife of Mr. Henry Rees, of Finsbury-square.

April 15th, at 7, Bloomsbury-square, Arthur Aikin, Esq., F.L.S., F.G.S., in his 81st year.

April 16th, Emma, the beloved wife of Alfred Clint, of No. 1, Devonshire-street, Portland-place, aged 37.

April 16th, at Richmond, Lady Elizabeth Frances Ashburnham, aged 90 years and 11 months.

April 17th, at Alfred-house, Bow, of congestion of the lungs, universally regretted by the surrounding neighbourhood, Joseph Dawson, Esq., in the 64th year of his age.

April 17th, in Gloucester-place, Clifton, aged 18, John Henry, third son of Joseph Pease, Esq., Southend, near Darlington.

April 18th, at Oxford, Mary Ann, wife of Mr. J. W. Burrows, of Houndsditch, in her 34th year.

April 19th, at Edinburgh, Robert Jameson, Esq., Regius Professor of Natural History in the University of Edinburgh.

April 19th, Mrs. M. Braddy, aged 66, widow of the late Jeremiah Braddy, having survived the death of her husband about seven months.

April 23rd, at Oldswinford, Stourbridge, the Rev. J. Richards, in his 76th year.

Gleanings.

Why is Sir Charles Napier's expedition a pleasant one?—Because he has gone to Revel in the Baltic.

The *Gardeners' Chronicle* recommends the cultivation of nettles and mallows, for the purpose of furnishing material for the paper makers.

In working the telegraphs at the Liverpool, Manchester, and London stations, young women are now engaged.

Before Provis was tried at Gloucester, he made over his interest in the Ashton Court estates to his eldest son!

A horse standing twenty-one hands high, weighing twenty-five cwt., and supposed to be the largest in the world, was exhibited the other day at Warminster.

The Manchester City Mission has an income of £5,000 a-year and employs eighty-one missionaries.

There is a dog in Liverpool that visits all the newspaper offices every day. It is surmised that he is the dog of some defunct newsman.

The estimated expense of the British Museum for 1854-5 is £55,225. Last year it was £55,840. In the Great Exhibition year the number of visitors was 2,527,216; for the year ending Christmas last the number was 661,113.

The editor of the *Deseret News*, Mormon paper, thus addresses his readers:—"If the readers of the *News* would continue to read the *News*, they must hand over some tallow and lard, by the light of which we may write; and some wood to keep our fingers warm. *No mistake on this subject: and we wish our agents to look to it.*"

A new salad has made its appearance in Covent Garden market, under the name of *Barbe de Capuchin*, or *Capuchin Monk's Beard*. It is a very delicate white tender stalk, something similar to blanched celery, but considerably smaller. The flavour of this welcome exotic is truly refreshing, and promises to become an exquisitely favourite *gusto*. It was imported into this country from Paris, but dates its origin from Palermo, in Italy.

An eccentric old bachelor died near Hull a few days ago, possessed of considerable property. From early manhood, says the *Hull Advertiser*, this individual exhibited symptoms of a most unamiable feeling against wedded life; and this unhappy disposition so much increased with his years, that at the close of his "miser"-able career, the old Malthusian bequeathed his wealth to an only male relative, upon condition that he never contracts matrimony.

In the introduction to one of his novels Sir W. Scott states that the question was once proposed, why, when a large live fish was placed in a tub full of water, none of the liquid overflowed the edges? A cause—and a very good scientific cause, was discovered; but, just as the discoverer was in the plenitude of his triumph, a sceptical wretch began to question the fact itself. The fish and the tub were brought into court accordingly, and the water *did* overflow, damping alike the shoes of the experimentalists and the hopes of the *à priori* reasoner.

The present Emperor Nicholas, some time since, driving along in his droshky, observed an English gentleman move down another street, apparently, as he thought, to avoid him. He sent an officer to ask why he had done so when the Emperor was coming. The answer was, "that he did not see his Imperial Majesty." "Then desire him to wear spectacles in future," was the immediate command; with which the delinquent was forced to comply during the remainder of his residence in St. Petersburg, much to his own annoyance and the amusement of his friends, for he was a remarkably well-looking man, and piqued himself on his clear sight.

Lord Chief Justice Ellenborough, at a large dinner party at the Chancellor's, was seated next to the Countess Lieven, a lady in that age of considerable fashion, but of very lean proportions, and much remarked upon for displaying to an unnecessary degree a neck not lovely to look upon. By some accident the Chief Justice remained unserved, his fair neighbour meanwhile being busy. The host, seeing at last the plight of the hungry and discontented judge, recommended to him some particular dish. "I wish I could get some," growled Ellenborough, casting a savage glance at the angular bust bending over the table at his side, "for I have had nothing before me this quarter of an hour but a raw blade-bone."—*New Quarterly Review.*

Mr. Pepper, of the Polytechnic Institution, has beaten the French firm by making a larger quantity of bread from a given quantity of flour. The following was the recipe employed:—"Tie up one pound and a half of the best American rice in a thick linen bag, allowing ample room to swell, boil it three or four hours until it becomes a smooth paste, mix this while warm with fourteen pounds of the best flour, adding the usual quantity of yeast and salt; allow the dough to work a certain time near the fire, after which divide it into loaves. The bread should be dusted in, and most vigorously kneaded." From this quantity of flour and rice (15¼ lbs.) Mr. Pepper produced twenty-six pounds thirteen ounces of excellent bread, which kept moist and sweet longer than that by the ordinary process. This plan, he thinks, might be economically used in large families and communities baking at home.

The *New Quarterly Review* stands up for the more general use of gas:—An opinion is widely prevalent that gas is unfitted for the illumination of private dwellings, owing to the heat and noxious gas it evolves. Nothing can be more erroneous. The heat, it is true, is in proportion to the light given off; and if, as has been found to be the case, a four-inch pipe will supply burners sufficient to outvie the blaze of 2,000 mould candles (each candle consuming 175 grains of tallow per minute), the quantity of caloric and of carbonic acid given off will be found to be in each case pretty nearly identical. The argand, or shadowless gas burner, if encircled by a pale blue glass, yields a perfectly homogenous white light, as pure almost as that of day, enabling the artists to pursue their labours as satisfactorily during the night as during the blaze of a southern summer's day. The expense of artificial light is in the following order—coal gas being far the cheapest, thin vegetable oil, sperm oil, tallow, stearine, wax. The finest and brightest, but by far the most costly gas, is that from olive oil, which yields nearly 80 per cent. of carbon. Next comes the gas from resin, a pound of which will yield 20 cubic feet; whereas one ton of the best coal will give 9,000 feet of gas (worth in London 4s. per 1,000 feet), besides pitch, tar, and coke. The inhabitants of London consume 2,800,000,000 cubic feet; and nightly, in winter, about 14,000,000 of feet are burnt.

The *Athenæum* gives the following list of forthcoming works of interest:—Dr. Waagen's "Treasures of Art in Great Britain," General Nott's "Memoirs and Correspondence," Mrs. Jameson's "Common-place Book," and a "Handbook for Turkey," the last-mentioned being one of Mr. Murray's series of Continental Handbooks. "The Life and Correspondence of Charles, Lord Metcalfe, late Governor-General of India, Governor of Jamaica, and Governor-General of Canada," by Mr. Kaye; the third volume of the "Memorials and Correspondence of Charles James Fox," edited by Lord John Russell, is in preparation, as are also the seventh and eighth volumes of "Moore's Memoirs." The Dean of Hereford has a volume in the press: "Lessons on the Phenomena of Industrial Life." "A Volume of Original Letters," by James Boswell, is promised. A "Life of Amelia Opie" is announced as in course of preparation, from her own diaries, by Mrs. Brightwell. The third volume of Mr. Forster's "One Primeval Language," "A History of the Papacy," by the Rev. J. E. Riddle, the "Latin Lexicographer." "The Institutes of Metaphysics, or the Theory of Knowing and Being," by Professor Ferrier, of St. Andrew's, the second volume of Mr. Finlay's "History of the Byzantine Empire, including the Last Days of Constantinople under the Greeks," and the third volume of Sir A. Alison's "History of Europe," are shortly to appear. Among the novels which are being prepared by our lady-caterers for public amusement, are works by Miss Jewsbury, Mrs. Marsh, Mrs. Trollope, and the Author of "Margaret Maitland." To these promises we may add, "The American at Home," by Judge Haliburton, and Col. Landmann's "Military Memoirs."

Dr. Doran, in his *Table Traits*, tells an amusing story of the Russian Empress Catherine:—"The late empress, like our own Queen Adelaide, was given to inspect the 'domestic accounts,' and she was puzzled by finding among them 'a bottle of rum' daily charged to the Naslednik, or heir apparent! Her Imperial Majesty turned over the old 'expenses' of the household, to discover at what period her son had commenced this reprobate course of daily rum-drinking; and found, if not to her horror, at least to the increase of her perplexity, that it dated from the very day of his birth. The 'bottle of rum' began with the baby, accompanied the boy, and continued to be charged to the man. He was charged as drinking upwards of thirty dozen of fine old Jamaica yearly! The Imperial mother was anxious to discover if any other of the Czarovitch babies had exhibited the same alcoholic precocity; and it appears they were all alike; daily, for upwards of a century back, they stood credited in the household books for that terrible 'bottle of rum.' The Empress continued her researches with the zeal of an antiquary, and her labours were not unrewarded. She at last reached the original entry. Like all succeeding ones it was to the effect of 'a bottle of rum for the Naslednik;' but a sort of editorial note on the margin of the same page intimated the wherefore; 'On account of violent toothache, a teaspoonful with sugar to be given, by order of the physician to the Imperial Court.' The teaspoonful for one day had been charged as a bottle, and the entry once made, it was kept on the books to the profit of the unrighteous steward, until discovery checked the fraud—a fraud more gigantically amusing than that of the illiterate coachman, who set down in his harness-room book, 'Two penn'orth of whipcord, 6d.' The Empress showed the venerable delinquency to her husband, Paul; and *he*, calculating what the temporary toothache of the Imperial baby Alexander had cost him, was affrighted at the outlay, and declared that he would revolutionise the kitchen department, and put himself out to board. The threat was not idly made, and it was soon seriously realized."

Literary Miscellany.

Cork Charring and Cutting.—A writer in the *Leisure Hour* thus reports of a visit lately paid to a factory where corks and bungs are cut by means of an ingenious and recently-patented steam machine:—"We entered the factory at the hour appointed, and, accompanied by the managing director, proceeded through a warehouse stacked with huge piles of cork, tied up in bales as imported into this country, to a little yard in the rear of the building. Here we found one of the workmen busily engaged before a blazing fire of cork shavings, on which was placed a huge gridiron. He was "charring" the cork, as the operation is called; that is to say, he was literally broiling and blackening it on this gridiron. It is this process that gives the bungs that dark exterior which they always possess; it also closes the pores, without at all diminishing the size or lessening the weight of the cork. Many sheets of cork which, by reason of their porosity, would be almost valueless, are by this means rendered fit for port wine and other fine corks. A number of sooty little urchins, who might easily be mistaken for diminutive specimens

of the sons of Ham, were assisting in this department. Returning to the warehouse, we were enabled to inspect the curious and interesting machinery by which the manufacture is accomplished. A sheet of cork is placed on an iron table, in which revolves a circular knife, by which all "knobs and excrescences" are pared off. Parallel with the knife, and at a distance from it, regulated by the size of the cork required, is a little gauge, or edge. Pushing the cork against the edge of the knife, and passing it between the knife and the gauge, he sheet is speedily cut up into long strips. One boy can cut up in this way half a ton of cork in a day. By a similar process these slips are cut into little parallelograms, the length of the cork required. A lad at 1s. per day turns out eighty gross, or 11,500 per diem, while the most experienced workman, by hand-labour, could hardly do half as much within the same period, although he would charge five or six times the money for his labour. These parallelograms are then taken to another machine. The boy places one on a lever, holds it there with his hand; the lever, hand, and cork are carried up to an iron table; two "holders" now seize the square peice of cork exactly in its centre, and it begins to revolve; the hand and lever return. Now there comes along, horizontally, a fearfully large knife—a yard in length—which catches the parallelogram of cork on the side as it is turning round to its edge. It will easily be seen that the square is thus cut into an ordinary bottle cork; and we may remark, also, as a curious fact, that out of 10,000 of these parallelograms, a round cork would, in every individual case, be cut of the very largest dimensions mathematically possible; and not only so, but the entire 10,000 would be in the strictest mathematical sense of the word, of precisely the same size and circumference. Moreover, all are perfectly circular, which cannot possibly be the case with corks cut by hand. As the knife recedes, the holders drop the perfect cork into one basket, and the shavings into another, and the knife, by an ingenious process, is made to sharpen itself. This is a great advantage; for the hand-cutters loose much time in sharpening their knives; it being a fact that hardly any substance so soon takes off the edge as cork. From sixteen to twenty-five corks can be, and are, cut in a minute; and there are children of from 12 to 14 years of age, who make at the rate of seventy gross a-day. By a similar machine, though somewhat more complicated, bungs are cut, both round and tapering, at one operation. One of the patents held by this company—which, the managing director facetiously remarked, were sufficiently numerous to paper his counting-house—was for the manufacture of ordnance corks; and we were shown some of these "wads" for eighteen-inch howitzers. Further on, an ingenious peice of mechanism was branding the corks with the names of the large brewing and bottling firms for whose use they were intended. This little machine acted very rapidly, and the process was very simple."

THE HOURS MOST FATAL TO LIFE.—We have ourselves ascertained the hour of death in 2,880 instances of all ages, and have arrived at interesting conclusions. We may remark, that the population from which the *data* are derived is a mixed population in every respect, and that the deaths occurred during a period of several years. If the deaths of the 2,880 persons had occurred indifferently at any hour during the twenty-four, 120 would have occurred at each hour. But this was by no means the case. There are two hours in which the proportion was remarkably below this, two *minima* in fact, namely, from midnight to one o'clock, when the deaths were 53 per cent below the average, and from noon to one o'clock, when they were 20¾ per cent. below. From three to six o'clock a.m., inclusive, and from three to seven o'clock p.m., there is a gradual increase; in the former of 23½ per cent. above the average, in the latter 5½ per per cent. The *maximum* of deaths is from five to six o'clock a.m., when it is 40 per cent. above the average; the next, during the hour before midnight, when it is 25 per cent. in excess; a third hour of excess is that from nine to ten o'clock in the morning, being 17½ per cent. above the average. From ten a.m. to three o'clock p.m. the deaths are less numerous, being 16½ per cent. below the average, the hour before noon being the most fatal. From three o'clock p.m. to seven p.m. the deaths rise to 5½ per cent. above the average, and then fall from that hour to eleven p.m., averaging 6½ per cent. below the mean. During the hours from nine to eleven in the evening there is a *minimum* of 6½ per cent. below the average. Thus, the least mortality is during the mid-day hours, namely, from ten to three o'clock; the greatest during the early morning hours, from three to six o'clock. About one-third of the total deaths noted were children under five years of age, and they show the influence of the latter still more strikingly. At all hours from ten in the morning until midnight the deaths are at or below the mean; the hours from ten to eleven a.m., four to five p.m., and nine to ten p.m., being *minima*, but the hour after midnight being the lowest *maximum*; at all the hours from two to ten a.m. the deaths are above the mean, attaining their *maximum* at from five to six a.m., when it is 45½ per cent. above.—*The London Quarterly Review.*

STATUE OF GEORGE STEPHENSON.—George Stephenson may justly be termed the railway wonder of the nineteenth century. As a boy, a collier, he served his apprenticeship in the Beddington Colliery, on the Tyne; and while there, his mechanical genius began first to develop itself in mending his fellow pitmen's watches. For a brief space he was a driver upon the two-and-a-half mile per hour locomotive which then crawled along the wooden tramways by which the coals were conveyed from the pit heaps to the staiths, and while there invented what has been the life and soul of the railway system, the mechanism of the blast, the principle of which is to make the evaporation operate upon the speed, and the speed upon the evaporation. Upon this theory he constructed a locomotive engine at Beddington Colliery, which, with many improvements, almost all by him, is the locomotive in use at the present day. This engine we ourselves saw at Beddington, while conducting, with many colleagues, the inquiry instituted by this journal into all the industrial population of the country. It was then in full work, and though it looked a strange, high piled machine, was, three years ago, and probably still is, efficient. The discovery of the blast was the first step to George Stephenson's fortune. He substituted iron rails for wooden tramways, and was appointed engineer to the first railway—the Manchester and Liverpool—constructed in England, on which he achieved what had ever been considered an impossibility, the bridging over Chat Moss, allowed to be the *chef d'œuvre* of railway engineering. The next railway undertaken by this great man was the London and Birmingham line, which cost about £50,000 a mile; and while he was superintending it he constructed every minutiæ of railway management, in fact, he was the founder and the builder of the railway system. He has usefully spent more money than, perhaps, it would be safe exactly to estimate; but certainly very many millions; while it is as certain that he has constructed by far more miles of railway than any engineer in England. You may travel from London to Edinburgh on one uninterrupted line of railroad, all the work of the greatest of engineers, George Stephenson. Upon his death, which happened in 1848, it occurred to the Society of Civil Engineers, which he himself had founded, that it would be a proper and becoming memorial to the departed to erect a monument on a suitable site, and that no site could be considered more suitable than the magnificent hall at Euston-square. The subscription was only once advertised—the appeal being made to his personal friends and to the workmen who had laboured under him, and who adored him. The amount realised was £2,808, of which the average amount subscribed by 178 friends was £14; the average amount contributed by 3,150 workmen was 2s. The memorial—a marble statue, about eight feet high—was fittingly entrusted to Mr. Baily, who has produced as noble a work as ever we have seen of the kind. The artist and the engineer had personally known, admired, and esteemed each other, and the statue—executed partly by the help of Mr. Lucas's portrait, but more by the recollections of the friend—represents not only his characteristic attitude and his burly figure, but his features at once manly and highly intellectual, with, as was admitted, by all around, the perfect expression of the countenance of the original.—*Morning Chronicle.*

CHARLES SWAIN, THE MANCHESTER POET.—The fine shops and nutritive "Albion" of Manchester could not long beguile me; and, as it wanted two hours of the time to start, I determined to seek the dwelling of a poet whose very name was a refreshment to the mind in this sooty hive of prosperous activity. It was with a feeling of infinite relief that I rode forth from those dusky and crowded streets, and entered the lane wherein stands the cottage of Charles Swain. Many of his songs, wedded to music by a tasteful composer who once dwelt in Manchester, had been wafted by their own aerial sweetness across the sea; and his felicitous description of Scott's funeral, attended by a procession of the romancer's immortal characters, is too graphic a tribute to genius not to be recalled with delight. I entered the family circle, thoroughly English in its geniality, just as they had assembled for lunch. The house is bounded by a snug garden of trees and flowers; the rooms are hung with choice engravings; all around and within indicated comfort and taste; and when I met the dark eye of my friend, I imagined myself in the villa of a cordial Tuscan. The books, the pictures, the hospitable gudewife, the unaffected and blooming girls, the cheerful old lady by the fireside, and the retirement and quiet thus suddenly encountered, were all the more charming from the idea of noisy, toilsome, smoke-enveloped Manchester so near in fact, so distant in fancy. I was conscious of a peculiar satisfaction at the thought that the poetic instinct could thus insolate a man of soul, whose lot was cast amid the most utilitarian scenes. It was a cheering reflection that, at evening, this brave aspirant could leave behind him the turbid city, and here yield himself to letters, love, and song. How potent is fancy and affection to redeem material life; and how independent are intellectual resources and earnest sentiment of the work-day world! I could readily believe the poet's assertion, that the mass of his neighbours had no idea of spirituality except as technically associated with religion; and I honoured all the more the enlightened will that led him thus to dedicate his leisure to his family, nature, and the muses. That hour's talk with Swain was a memorable episode in the dreary journey, and I parted with him at the gate with my latent enthusiasm carried far above the degree then indicated by the Manchester thermometer. | *Tuckerman's Month in England.*

Money Market and Commercial Intelligence.

CITY, Wednesday.

This being the day of humiliation and fasting the Stock Exchange was closed, and no business was transacted. During the past week Consols have in general been steady with but few fluctuations. The final quotation on Tuesday both for money and account was 87 to ¼. Bank Stock left off at 208 to 210; Reduced, 86 to ⅛; Three-and-a-Quarter per Cents., 87 to ⅓; Long Annuities, 4¾; India Stock, 230 to 233; India Bonds, 10s. to 5s. discount; and Exchequer-bills, par to 3s. premium. Pending the result of the new Government financial plan, business in all classes of Government securities is extremely limited. Money stock is more plentiful in the market, owing to the late loans and sales.

The greot financial event of the week has been the notification issued by the Chancellor of the Exchequer on Friday last, inviting tenders for £6,000,000 of Exchequer bonds, in three series of £2,000,000 each, bearing 3½ per cent. interest, and redeemable respectively in four, five, and six years. Subscriptions for the bonds may be made in Exchequers-bills or cash, to be completed at once or in five instalments, extending to the 17th of October next, and proposals will be received from the present time until Tuesday week, the 2nd of May. The aim of the above loan is evidently to provide the means of keeping up an ample Government balance at the Bank, so as to be prepared for all contingencies during the war. The effect of this measure was at first to cause large sales of stock by leading capitalists, and which naturally produced a fall in prices, but since then it has had a favourable influence on the Stock market.

The specie arrivals of last week amounted to about £600,000, chiefly in gold. The exports are estimated at £700,000. The Bank returns last issued showed a heavy drain upon its metallic resources, which is explained by the heavy exports of gold, bullion, and coin. The stock of bullion in the Bank on Saturday the 15th inst. was 13½ millions, and the reserve of notes 4½ millions. A further drain of gold is feared.

The Foreign market is generally firmer, but with little business doing.

Railway and other Shares are steady, with little business doing.

The accounts from the manufacturing towns for the past week show that, owing to the improved habits of the population, the Easter holydays have passed with less disturbance to the healthy progress of business than has hitherto been customary. At Manchester the market, influenced by the last advices from India and China, has exhibited a better tone, although at the close of the week there was not so much activity as at the commencement. The reports from Birmingham of the iron trade describe an unabated demand, both home and foreign. At Nottingham great dulness continues to prevail, but it appears to originate more in apprehension than in anything definitely unfavourable. The erection of fresh magufactories and streets is still going on upon a great scale, and the wages of the builders being large, while their ignorance is dense and suicinal, they refuse to tolerate new machinery and piece-work. In the woollen districts there is a cautious but steady trade, and the Irish linen-markets are without alteration.

The departures from the port of London for the Australian colonies during the past week show a decrease. They have comprised altogether ten vessels—six to Port Phillip, with an aggregate burden of 3,051 tons; two to Adelaide, with an aggregate burden of 906 tons; one to Sydney, of 732 tons; and one to New Zealand, of 640 tons. Their total capacity was consequently 5,329 tons. The rates of freight have generally exhibited steadiness.

The general business of the port of London during the past week has been active. The number of arrivals was 280 vessels, being 132 more than in the previous week. The total quantity of grain reported was 84,455 quarters, including 28,612 quarters of wheat, in addition to 16,650 barrels and 5,317 sacks of flour. There were also reported 498 hhds., 909 casks, 995 cases, and 29,071 bags of sugar. The number of vessels cleared outward was 107, being 6 less than in the previous week. Of these, 29 were in ballast, and 10, as above stated, for the Australian colonies. The number of ships on the berth loading for Australia on the 22nd inst. was 87, being 1 more than on the 23rd ult.; 12 are for Adelaide, 6 for Geelong, 10 for Hobart Town, 7 for Launceston, 7 for Melbourne, 6 for New Zealand, 19 for Port Phillip, 2 for Portland Bay, 17 for Sydney, and 1 for Swan River.

The Gazette.

BANK OF ENGLAND.

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending on Saturday, the 8th day of April, 1854.

ISSUE DEPARTMENT.

	£		£
Notes issued	26,768,480	Government Debt	11,015,100
		Other Securities	2,984,900
		Gold Coin & Bullion	12,768,480
		Silver Bullion	—
	£26,768,480		£26,768,480

BANKING DEPARTMENT.

	£		£
Proprietors' Capital.	14,553,000	Government Securities — (including Dead Weight Annuity)	13,686,596
Rest	3,160,726	Other Securities	15,763,356
Public Deposits	1,765,364	Notes	4,278,125
Other Deposits	12,795,201	Gold and Silver Coin	742,393
Seven Day and other Bills	1,196,079		
	£33,470,370		£35,470,370

M. MARSHALL, Chief Cashier.

Dated the 20th day of April, 1854.

Friday, April 21st, 1854.

This "Gazette contains a notice that the following place has been duly registered for the solemnization of marriages therein:—

St. Oswald's Catholic Chapel, Church, Lancashire.

BANKRUPTCIES ANNULLED.

LANGRIDGE, T., Tunbridge Wells, auctioneer.

COOPER, W. H., Great James-street, Bedford-row, upholsterer.

BANKRUPTS.

HARTSHORNE, G., and HARTSHORNE, G., jun., Great Dover-street, Southwark, ironmongers, May 5 and 30: solicitor, Mr. Gray, Great Tower-street.

WRIGHT, F. W., Brighton, chemist, May 2 and 26: solicitor, Mr. Goren, South Molton-street, Oxford-street.

PETERS, S. C., Southampton, draper, May 2 and 29: solicitors, Messrs. Van Sandau and Cumming, King-street, Cheapside.

AMEY, J., West Taring, market gardener, May 2 and 30: solicitors, Messrs. J. and J. H. Linklater, Sise-lane, Bucklersbury.

GEORGE W., and TRANGMAR, J., Brighton and Shoreham. grocers, April 29, June 2: solicitors, Mr. Kennet, Brighton; Mr. Sowton, Great James-street, Bedford-row.

WAITE, B. R., Wormwood-street, butcher, April 28, June 2: solicitors, Messrs, Hill and Mathews, Bury-court, St. Mary-axe: Messrs. Jenkinson, Sweeting, and Jenkinson, Lombard-street.

LAWRENCE, G., Abingdon, saddler, Sunningwell, Berkshire; and

Culham, Oxfordshire, brickmaker, April 29, June 2: solicitors, Messrs. Staniland, Abbot, and Atkinson, Bouverie-street, Fleet-street; Mr. Sedgefield, Abingdon.

WALTERS, T., Goswell-road, grocer, May 2 and 30: solicitors, Messrs. Wright and Bonner, London-street, Fenchurch-street.

BIRCHALL, C., Maidstone, pipe manufacturer, May 1 and 30: solicitor, Mr. Hughes, St. Swithin's-lane.

MALLAM, C. E., Tunbridge-wells, innkeeper, May 3, June 3: solicitors, Messrs. Depree and Austin, Lawrence-lane; Mr. Cripps, Tunbridge-wells.

THOMS, P. P., Warwick-square, Newgate-street, printer, May 3, June 3: solicitors, Messrs Pagden and Hodgkinson, Mark-lane.

DUDLEY, H. C., grocer, May 4 and 25: solicitor, Mr. Boddington, Dudley.

THOMAS, C., Glocester, stationer, May 2 and 30: solicitors, Mr. Lovegrove, Glocester; Messrs. Abbot and Lucas, Bristol.

HARRIES, H. E., Tredegar, Monmouthsh, draper, May 2, and 30: solicitors, Mr. Brookes, Manchester; Messrs. Stanly and Wasbrough, Bristol.

DENBIGH, J. Bradford, Yorkshire, woolstapler, May 4, June 2: solicitors, Messrs Terry and Watson, Bradford; Messrs. Bond and Barwick, Leeds.

CLEMENTS, T., St. Helen's, Lancashire, grocer, May 4 and 25: solicitors, Messrs. Evans and Son, Liverpool.

WILLIAMS, R., Mold, Flintshire, draper, May 4 and 25: solicitors, Messrs. Evans and Son, Liverpool.

CARTER, H., Liverpool, brewer, May 2 and 24: solicitors, Messrs. Littledale and Bardswell, Liverpool.

MOLYNEUX, E., Liverpool, tavern-keeper, May 2, June 7: solicitors, Messrs. Anderson and Collins, Liverpool.

BRIERLY, J. P., BRIERLY, S., and BRIERLY, G., Oldham, cotton-spinners, May 4 and 25: solicitors, Messrs. Rowley and Son, Manchester.

DECLARATION OF DIVIDENDS.

A. COHEN, Houndsditch, clothier, second div. of 2s. 2d., on Thursday next, and three following Thursdays, at Mr. Graham's, Coleman-street.—I. SHARMAN, late of Spalding, upholsterer, first div. of 2s. 2d., on Thursday next, and three following Thursdays, at Mr. Graham's, Coleman-street.—M. A. H. WARD, Upper Dorset-place, Clapham-road, Surrey, printer, first div. of 2s. 10d., on Thursday next, and three following Thursdays, at Mr. Graham's, Coleman-street.

SCOTCH SEQUESTRATIONS.

THIRD, ADAMS, and Co., Glasgow, warehousemen, May 1.
M'DONALD, G., Inverness, farmer, May 5.
CRUICKSHANK, W., and BROWN, R., Glasgow, tailors, April 28.
WAGSTAFF, J., Paisley, dyer, April 28.

Tuesday, April 25th, 1854.

BANKRUPTS.

STAFF, J., Snow-hill, wholesale cheesemonger, May 4, June 8: solicitor, Mr. H. De Jersey, St. Ann's-lane, Aldersgate.

MAITLAND, D. M., Finchley, Middlesex, wine merchant, May 6, and June 3: solicitors, Messrs. Lawrance, Plews, and Boyer, Old Jewry chambers.

LONG, MARY, Bristol, hotel-keeper, May 8 and June 6: solicitors, Messrs. Abbott and Lucas, Bristol.

TOMS, J., Exeter, builder, May 3 and June 1: solicitor, Mr. Stogdon, Exeter.

SHUTTLEWORTH, W., Bradford, Yorkshire, stuff manufacturer, May 9 and 30: solicitors, Messrs. Bentley and Wood, Bradford; Messrs. Cariss and Cudworth, Leeds.

DECLARATIONS OF DIVIDENDS.

LOVE and KEYS, Liverpool, looking-glass manufacturers, second div. of 1s. 3d., and first div. of 8½d. on the estate of A. LOVE, any Monday, at Mr. Bird's, Liverpool.—A., MONGREDIEN, Liverpool, merchant, second div. of 5d., any Thursday, at Mr. Cazenove's, Liverpool.—J. GRAY, and R. WILLIAMS, Chester, engineers, final div. of 5½d., any Thursday, at Mr. Cazenove's, Liverpool.

SCOTCH SEQUESTRATIONS.

HORN, J., Greenock, painter, May 4.
ROSS, J. A., Glasgow, china merchant, May 4.

Markets.

MARK-LANE, MONDAY, April 24, 1854.

There was more Kentish wheat offering at this morning's market but little from Essex. About 23,000 quarters of foreign arrived last week, from the Baltic and North Sea Ports together with shipments of flour from the United States, Spain, and France. The English wheat went off to the millers at last week's prices; for foreign there were numerous inquiries, buyers expecting to get into stock in consequence of the large supply upon lower terms, but this not being acceded to by holders, the result was a moderate sale at the quotations of Monday last. Flour in limited demand at former rates. Barley firm and better sale. Beans held at higher prices. Peas the turn dearer. Our week's supply of foreign oats has been liberal, but very moderate of home-growth; there was a good business doing to-day, but a greater advance than 6d. upon last Monday's quotations could not be obtained. The weather has become very cold. The current prices as under.

BRITISH.	s.	s.	FOREIGN.	s.	d
Wheat—			Wheat—		
Essex and Kent, Red	66	to 82	Dantzig	80	to 90
Ditto White	72	84	Konigsberg, Red	76	84
Linc., Norfolk, & Yorkshire Red.	74	84	Pomeranian, Red	78	82
Northumb. & Scotch	74	84	Rostock	78	82
Rye	46	50	Danish & Holstein	72	78
Barley malting (new)	38	43	East Friesland	70	72
Distilling	35	36	Petersburg	68	74
Malt (pale	60	70	Riga and Archangel	54	58
Beans, Mazagan	40	54	Polish Odessa	68	72
Ticks	40	42	Marianopoli	72	76
Harrow	42	54	Taganrog	62	64
Pigeon	52	56	Egyptian	44	48
Peas, White	50	52	American (U.S.)	76	86
Grey	46	48	Barley Pomeranian	35	36
Maple	46	48	Konigsberg	32	34
Boilers	52	54	Danish	35	40
Tares (English)	60	70	East Friesland	32	34
Foreign	54	60	Egyptian	27	28
Oats (English feed)	22	30	Odessa	27	28
Flour, town made, per Sack, of 280 lbs.	57	68	Beans— Horse	40	46
Linseed, English	58	60	Pigeon	46	48
Baltic	60	62	Egyptian	44	46
Black Sea	62	64	Peas, White	48	52
Hempseed	34	40	Oats—		
Canaryseed	52	56	Dutch	25	27
Cloverseed per cwt. of 112lbs. English	50	54	Jahde	25	26
German	50	65	Danish	25	27
French	42	52	Danish yellow feed	28	32
American	40	42	Swedish	28	30
Linseed Cakes	£13 10	to £14	Petersburg	30	32
Rape Cake	£6 10	to £7 per ton	Flour, per bar. of 196 lbs.		
Rapeseed	£34	to £36 per last	New York	37	42
			Spanish per sack	56	60
			Carraway Seed	32	34

BUTCHERS' MEAT, SMITHFIELD, MONDAY, April 24.

The arrival of cattle and sheep from the Continent into the port of London during the past week has been rather moderate. The Custom-house return gives an entry of 1,301 oxen, 18 cows, 397 calves, 593 sheep, and 6 pigs: making a total of 2,315 head. The state of trade at Smithfield to-day was generally better. The sales proceeded with more animation, and a good clearance of every description of stock was effected, while prices were generally higher. The supply of beef was large, consisting of upwards of 4,400 head of beasts; but the demand was excellent, and all sold at a rise of 2d. per stone in prices. Prime Scots realised 4s. 6d., and inferior quality fetched from 3s. 8d. per stone of 8 lbs. The veal trade was active also, at former prices. Of mutton and Lambs the supply was not over abundant, the total number being nearly 21,500. Mutton generally found an excellent sale at 4s. 6d. to 5s.; and some very choice at 5s. 2d. for South Downs in the wool. There was also a good demand for lamb, but prices were irregular, the quotations being from 5s. 8d. to 6s. 8d. and 5s. 4d. to 7s. per stone, according to the current estimates of the trade. The butchers considered the prices 2d. to 4d. per stone lower. There was no change in pork.

NEWGATE AND LEADENHALL, MONDAY, April 24.

Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior Beef	3	4	3	6	Small Pork	4	4	4	8
Middling do.	3	4	3	6	Inferior Mutton	3	4	3	6
Prime large do.	3	10	4	0	Middling do.	3	10	4	0
Do. small do.	4	0	4	2	Prime do.	4	2	4	4
Large Pork	3	8	4	0	Veal	4	4	4	8

Lambs, 6s. 0d. to 6s. 4d.

PROVISIONS, Monday, April 24.—The arrivals last week from Ireland were 357 firkins Butter, and 503 bales Bacon; and from foreign ports, 12,304 casks Butter, 167 bales, and 307 boxes Bacon, 150 bales middles.

The stock of Irish Butter is almost at an end, and until we have arrivals of new, which we may expect shortly, we cease to give quotations. The foreign supplies met ready purchasers on arrival, but prices of best Dutch have declined 2s. to 3s. per cwt. The Bacon market remains very firm, and prices the turn dearer; a few sales of Waterford made at 59s. to 60s, on board; prices landed rate from 56s. to 61s. fine scarce.

POTATOES, BOROUGH AND SPITALFIELDS, Monday, April 24.—During the past week the arrivals coastwise have been considerable; coupled with the large supply left from the previous week, and fine dry weather, the trade still continues in the same languid state.

HAY, SMITHFIELD, April 25.—Trade heavy. Prices without alteration. Prime Meadow hay, 75s. to 105s.; inferior 50s. to 65s.; rowen, 50s. to 65s.; clover, 70s. to 120s.; second cut, 60s. to 100s.; straw, 40s. to 46s.

WOOLLEN CLOTH.—LEEDS, April 25.—There has been a dull market this morning. A flat and languid tone predominated in both cloth halls and only a very moderate business has been done.

COTTON.—LIVERPOOL, April 25.—The market closed tamely, but with a steady feeling, and prices of all kinds are unaltered. The sales amount to 5,000 bales—500 for export, and comprising 380 Pernam and Maranham, 6¼d. to 7d.; 250 Egyptian, 6d. to 9d.; 700 Surat, 2¾d. to 4d.; and 60 Sea Islands, 1s. to 2s. 4d. per lb.

HOPS, Monday, April 24.—The market remains steady, and a moderate business has been done in good Hops at about the currency of last week.

OILS, Monday, April 24.—Linseed has sold slowly at 40s. per cwt. on the spot. Rape Oil has further declined 1s., with a very inactive inquiry. Palm and Cocoa-nut are offering on easier terms. Cod Oil is firm at full prices. Lard is quoted at 56s. to 59s. Spermaceti is selling at 1s. 2d. to 1s. 4d. per lb.

BREAD. The prices of Wheaten Bread in the Metropolis are from 10½d. to 11d.; and Household do., 8½d. to 10d. per 4lbs. loaf.

COALS.—(Price of coals per ton at the close of the market.)—Cragwood Hartley, 18s.; Hasting's Hartley, 18s. 9d.; Howard's West Hartley Netherton, 18s. 9d.; Ravensworth West Hartley, 18s. 9d.; Tanfield-moor, 17s. 6d.; Walker Primrose, 16s. 3d.; Wylam, 17s. 6d.; Wall's-end:—Gosforth, 16s.; Johnson 16s.; Braddyll, 17s. 6d; Hetton, 18s.; Lambton, 17s. 6d.; Russell's Hetton, 17s. 6d.; Stewart's, 18s.; Heugh Hall, 16s. 6d.; Kelloe, 17s.; South Hartlepool, 17s.; South Kelloe, 16s. 6d.; Tees, 17s. 9d; Cleveland Tees, 15s. 6d.; Birchgrove Graigola, 26s.

PRODUCE MARKET, MINCING-LANE, April 25.—SUGAR.—The market has opened with a firm appearance, and a full amount of business done at the extreme prices of last week. 590 hhds. of West India sold, including the public sale of 120 hhds. Barbadoes, which sold from 34s. 6d. to 39s. 15,000 bags of Mauritius were offered in public sale; all found buyers at 31s. 6d. to 37s. 6d. 2,000 bags of Bengal also sold—Benares, 38s. 6d. to 39s.; and 1,800 bags Madras at 28s. 6d. to 31s. 6d. The refined market very firm, and goods ready for delivery are rather scarce. Grocery lumps, fair to fine, 45s. to 50s.

COFFEE.—The large public sale of 3,800 bags of native Ceylon went off freely, and all found buyers at 44s. to 45s., according to quality, which were the previous private contract prices; plantation Ceylon sold at full prices.

TEA.—The large public sales declared for next week have partly prevented business by private contract, but prices are steady.

SALTPETRE.—The market is dull; 1,000 bags, refraction 4 to 6½, were offered in public sale and all bought in, at 44s. to 45s.

SPICES.—The public sales went off heavily; 150 bags Malabar pepper sold at 5¾d. per lb.; 150 bags Zanzibar cloves, 5¾d. to 5¾d. per lb.; mace, 2s. 4d. to 2s. 6d. per lb.

COCHINEAL.—90 bags sold in public sale at 1d. decline.

TALLOW.—The market is about 1s. higher, and quoted 65s. buyers.

COTTON.—400 bales sold at previous rates.

RICE.—A limited business done in Bengal at previous rates.

SUNDRIES.—Bermuda arrowroot partly sold at 8d. to 1s. 1d. Tapioca partly sold at 4d. to 4¼d. Para India rubber bought in at 1s. 6d. to 2s. 6d. East India at 11d. to 1s. 1d. Madder roots bought in at 31s. 6d. to 32s. Bengal safflower bought in at 25s. to £5. Nicaragua wood sold at £11 10s. to £12. Castor oil bought in at 4¾d. to 5¼d. Gum Damer bought in at 75s. Jute sold at £26 to £31.

TALLOW.—LONDON, April 25.—The upward reaction proceeds, the difficulty of finding sellers continuing. An advance of fully sixpence per cwt. has taken place. Town tallow is quoted 63s. nett cash; Petersburg Y.C. on the spot, 65s. 6d.; May and June, 65s. 6d.; July, 67s.; August, 67s. 6d.

Advertisements.

PERRY-HILL HOUSE SEMINARY, SYDENHAM. Conducted by Mrs. J. W. TODD. The entire arrangements of this Establishment are such as enable the Principal to offer confidently every educational advantage.

The Course of Study comprises English, French, German, Italian, Latin, Natural and Moral Science, Music, Drawing, &c. &c.

The objects aimed at are home comfort in conjunction with the highest discipline—the union of intellectual development with exalted spiritual culture—and the qualification of each Pupil, by habits of self-reliance and enlightened action, for all the relations and responsibilities of after-life. The Mansion and Grounds are elevated, healthful, and easy of access. Full particulars and the names of professors by post.

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The approaching Term will begin on the 19th inst.

MRS. APPLEBY, late of Bleak Hill, Burslem, Staffordshire, having recently purchased the lease of a handsome and very commodious house, situated as under, takes leave respectfully to acquaint her friends, that on the 24th instant she will open the premises as a first-class, and yet economical, BOARDING HOUSE, where no effort will be spared to ensure cleanliness and home comfort, so desirable in such an establishment. In addition to a genteel and quiet locality, and a most healthy situation, the house possesses the rare advantage (for a London boarding house) of having attached to it a cheerful and extensive lawn, with excellent coach-house and stables.

30, UPPER CUMMING-STREET, PENTONVILLE HILL, LONDON.

April 20th, 1854.

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TARIFF OF CHARGES.—Bed, 1s. 6d.; Breakfast, 1s. 6d.; Dinner, 2s.; Tea, 1s. 3d.; Servants, 1s. per day.

DIORAMAS FOR THE MILLION.—Every EVENING at 8 o'clock. Also, every MONDAY EVENING at 6 o'clock. KING WILLIAM-STREET ROOMS. Admission 2d.; Reserved Seats, 6d.

HATS for the TIMES.—A CAPITAL HAT for 6s., at MUMMERY BROTHERS' Warehouse, 423, OXFORD STREET, 17 doors west of Tottenham-court-road.

COCOA NUT FIBRE MATTING AND MATS of the best quality. The Jury of Class 28, Great Exhibition, awarded the Prize Medal to T. TRELOAR, Cocoa Nut Fibre Manufacturer, 42, LUDGATE-HILL, LONDON.

COALS, Best, 24., Seconds, 22s.—R. S. DIXON & SON having Colliers which lower their masts and deliver alongside their Wharf, they SUPPLY the BEST COALS direct from the Ship.—Providence Wharf, Belvidere-road, Lambeth.

COALS.—Best Coals only.—COCKERELL and Co., coal merchants to Her Majesty.—Cash price 25s. per ton for screened unmixed best coals (officially certified), to which quality their trade has been exclusively confined for the last 20 years.—Purfleet-wharf, Earl-street Blackfriars, and Eaton-wharf, Belgrave-place, Pimlico.

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Send two postage-stamps for his Pamphlet on Medical Galvanism.

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Annual Premium for the Assurance of £100 on the Whole of Life with Profits.

Age	20	30	40	50	60
Premium	£ 1 18 3	£ 2 7 9	£ 3 3 2	£ 4 10 2	£ 6 18 5

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HUGH BROWN TAPLIN, Secretary.

Chief Office, 25, Cannon-street, London.

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DUDLEY, at the Burnt Tree;
GLASGOW, at 115, St. Vincent-street;
DUBLIN, at 1, Crampton-quay;
BIRMINGHAM, at Market Hall.
SOUTH WALES, at 13, King-street, Bristol.

Messrs ALLSOPP and SONS take the opportunity of announcing to PRIVATE FAMILIES that their ALES, so strongly recommended by the medical profession, may be procured in DRAUGHT and BOTTLES, GENUINE, from all the most RESPECTABLE LICENSED VICTUALLERS, on "ALLSOPP'S PALE ALE" being specially asked for.

When in bottle, the genuineness of the label can be ascertained by its having "ALLSOPP and SONS" written across it.

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Apply to NATHANIEL EASTTY,
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THE GREATEST LUXURY IN TEA IS HIND'S

Choice Mixture of the best Black and Green Teas, comprising all the excellencies of the richest and rarest productions of China and Assam, judiciously blended	4s. 0d. per lb.
Onchain Young Hyson, Hyson and Pearl Gunpowder, 5s. 8d., 5s., 4s. 8d., 4s. 4d., 4s., 3s. 8d., and	3s. 4d. „

A 7 lb. canister of the new Crop of Souchong, at 4s. 4d. per lb., carriage free to all parts of England, for 30s.

Rich Pekoe Lapsang Souchong, such as E. I. Company used to bring over	3s. 8d. per lb.
High-scented, and rich-flavoured, flowery Assam, reduced from 4s. 4d. to	4s. 0d. „

All these are of the primest quality, and most delicious flavour, Lower Qualities at proportionately reduced prices.

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Delicious Mountain Pea Berry Coffee, a treat to connoisseurs	1s. 6d. per lb.
Choice Mocha Coffee, rich and mellow, of great strength	1s. 4d. „
Very excellent Plantation Ceylon, the most economical Coffee that can be drunk	1s. 0d. „

All the above Coffees, packed in tin canisters, fresh and warm from the Mill.

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Wholesale Depot for
HIND'S CELEBRATED ONE SHILLING PARISIAN SAUCE.
*** P. O. Orders to be made payable to ANDREW HIND, at the Office, Battle-bridge.

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Ladies' Chains .... 3 Guineas.	Gold Watches ..... 6 Guineas.
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The Watches are extra jewelled, and warranted for one or three years, according to their value.

The great success of the plan of stamping all Gold Chains sold at this Manufactory (now in operation many months), has made it necessary to give up the old wholesale connexion; all customers are now served at manufacturing cost price.

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